Mountfortheany

THE

FREE MASONS POCKET-COMPANION.

CONTAINING

The Hiſtory of MASONRY from the Creation to the preſent Time;

The Inſtitution of the GRAND LODGE of Scotland;

Liſts of the OFFICERS of the GRAND LODGES of Scotland and England;

Their Cuſtoms, Charges, Conſtitutions, Orders and Regulations.

TO WHICH IS ADDED,

A large Collection of SONGS, many of which were never before publiſhed.

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M, DCC, LXV.

TO THE

RIGHT HONOURABLE AND MOST WORSHIPFUL

JAMES STEWART, Esq;

LORD PROVOST of the CITY of

EDINBURGH,

AND

GRAND MASTER MASON OF SCOTLAND;

THIS

POCKET COMPANION

AND

HISTORY OF FREE MASONS,

IS,

WITH ALL DUE RESPECT,

MOST HUMBLY INSCRIBED,

BY

HIS LORDSHIP'S

Most obedient,

And most humble Servant,

The PUBLISHER.

CONTENTS to the SONGS, &c.

CONTENTS.

The Hiſtory of Maſonry in general.

The Hiſtory of Maſonry in Britain.

THE HISTORY OF MASONRY.

CHAP. I.

The state of MASONRY *from the* Creation *to the* Flood.

THE divine wisdom having resolved to form the world, and to reduce a wild *chaos*, to a fair, regular, and permanent system, the almighty Architect, not only traced out the whole plan of the *universe*, but gave *life* and *being*, *form* and *figure*, to every part of what before had been a rude, indigested, and immoveable heap of matter.

When the *Fiat* for light was given, the dull, heavy, and terrene parts of matter, which overclouded the *expansum*, obeyed the Almighty's command, and began to range into form and order. Some subsided to the centre of the earth; but the lucid and fiery particles ascending higher, separated the light from the darkness, and made the first day and night, which became more lucid and serene by the work of the second day; when the waters were drawn off from the chaos, and dismissed to their several orbs and stations.

The delightful element of the air was disentangled and extracted from the chaos; and next day the waters of the earth being gathered into one place, the dry land appeared, and was furnished with grass for cattle, and herbs and fruit-trees for the nourishment of man. On the fourth day the same divine wisdom created the glorious orbs of the sun to rule the day, and the moon to rule the night, and likewise for the measure and computation of time. These great bodies thus set in order, he proceeded to the creation of the *animal* world; and began with *fish* and *fowl*, which the divine power formed out of such matter as was mixed and concocted with the water, and gave them a prolific virtue, and a natural instinct for generation, to preserve their species, and to multiply their individuals; a virtue which he also bestowed on the terrestrial animals, both savages, tame creatures, and creeping things.

All things necessary for man's felicity * being perfected, and so ordered and disposed as to contribute, in their several capacities, to his benefit and delight, then was MAN also created, and introduced into the world, in a manner and solemnity not unbecoming the Lord and GOVERNOR of it:

Year of the world 1.
Before Christ 4004.

a

* The first Christians computed their time as the nations among whom they lived, till the year of Christ 532, when Dionysius, a Roman abbot, taught them to compute from the birth of Christ.

a work ſo truly divine, that the power of no ſubordinate intelligence could be capable of it; and was not perfected without a peculiar conſultation of the divine perſons; the reſult whereof was, to create man after the image of GOD; with a *heart* thoroughly inſtructed in the noble ſcience of GEOMETRY, for his own improvement, and the inſtruction of his deſcendents, in the art of applying every part of the creation to the glory of the Creator, and to the benefit of the creature; with a *mind* fortified to bear the divine preſence, qualified for the divine converſe, fully illuminated by the divine Spirit; and with a *body* indulged with the privilege of immortality, adorned with ſuch comelineſs and majeſty as might challenge the rule and juriſdiction of this inferior world; and bleſſed with an univerſal harmony in all its faculties; an *underſtanding* fraught with all manner of knowledge; a *will* ſubmitted to the divine pleaſure; *affections* placed upon their proper objects; *paſſions* calm and eaſy; a *conſcience* quiet and ſerene, with reſplendent holineſs and perfect felicity.

This happy ſtate was but of very ſhort duration, by our firſt parents diſobedience to the divine precept in *paradiſe*, which much defaced the beautiful works of the creation; entailing ſin, pain, and death, upon their poſterity: with guilty ſhame they were forced to exchange fair *Eden*'s garden for an uncultivated world, which

produced

produced nothing but what was the effect of toilſome labour; and where they had no other proſpect than a ſad variety of ſorrow, care, and trouble.

Even in this ſtate, however impaired, we cannot, in any wiſe, ſuppoſe man to be ignorant of the liberal ſciences, much leſs of Geometry. For, ever ſince the fall, we find the principles of it in the hearts of his offspring, who thereby are enabled to trace the *wiſdom*, *ſtrength*, and *beauty* diſplayed in all the wondrous works of creation; and thence, with adoration, reflect them to their almighty and ineffable origin. And that though, after his expulſion from *Eden*, he and his poſterity were entirely taken up in the invention and making of what might be uſeful to fence them from the inclemency of the weather, and the brutal world, now at perpetual war with them; yet, under theſe terrible circumſtances, we muſt perceive, that, of all ſublunary beings, man is the moſt adapted to ſociety, has the ſeeds of juſtice, kindneſs, and benignity (which are the ſinews of concord and brotherly love) born with him, and implanted in his breaſt; that he has the gift of ſpeech, whereby he can expreſs his thoughts, impart his mirth, ſorrows, and ſecrets; communicate his counſels, and participate in compacts beneficial to himſelf and his fellow-creatures: and happy ſtill in this, that God had not withdrawn from him his knowledge of GEO-

METRY,

METRY, by which ſeveral curious arts were invented, which to this day have been the glory of mankind, and an ornament to the world.

Hence it is, that there is in man a fund of induſtry, and a certain happy ingenuity in inventing ARTS and SCIENCES, whether *mechanical* or *liberal;* all of which have a mighty tendency to the delight and benefit of mankind. And therefore we need not queſtion but that the wiſe God, by implanting theſe ſingularities in our nature, intended, as another end of our creation, that we ſhould not only live happily ourſelves, and ſpend our time in beneficial occupations, or agreeable amuſements, but be likewiſe mutually aſſiſtant to each other, and inſtruments for the good of HUMAN SOCIETY; which, in the ſcripture-phraſe, is *to be all of one mind, having compaſſion one for another, and to love as brethren;* as all that have been true and faithful have ſet an example to the *free and accepted.*

We may be very well aſſured, that *Adam* inſtructed his deſcendents in GEOMETRY, and the application of it to whatever crafts were convenient for thoſe early times; without which, the *children of men* muſt have lived in woods, dens, and caves, like brutes; or at beſt in ſome poor and wretched hovels of mud.

Cain with his family and adherents being expelled from *Adam*'s altars, and pre-inſtructed in the principles

Year of the world 129. Before Chriſt 3875.

ciples of GEOMETRY and ARCHITECTURE, forthwith built a ſtrong city, and called it *dedicate* or *conſecrate*, after the name of his eldeſt ſon *Enoch*; whoſe race following his example, improved not only in GEOMETRY and MASONRY, but made diſcoveries of ſeveral other curious arts. Thus *Jabal* firſt invented the uſe of tents, to order cattle, and building in ſtone and timber; *Jubal* was the firſt inventor of muſic and muſical inſtruments; and *Tubal-Cain* found out the art of forging and working metals, of making armour and warlike weapons, and was alſo famous for his great ſtrength and ſkill in war.

The deſcendents of *Seth* came nothing behind thoſe of *Cain*, in the cultivation of geometry and maſonry: for *Enoch*, the fifth from *Seth*, who propheſied of the deluge and conflagration, leſt theſe arts and ſciences ſhould ſlip out of the knowledge of men, raiſed two columns, one of brick, the other of ſtone, and inſcribed their inventions upon them, that, if the pillar of brick happened to be overthrown by the flood, that of ſtone might remain; which Joſephus tells us was to be ſeen in his time, in the land of *Siriad*.

The enterpriſing genius of man began to exert itſelf very early in the arts of aſtronomy, building, working in braſs and iron, in muſic and every ſcience, uſeful and entertaining; and the undertakers were not limited by a ſhort life.

They

They had time enough before them to carry things to perfection; but whatever their ſkill, learning, or induſtry performed, all the remains or monuments thereof have long ſince periſhed.

None can doubt but Aſtronomy, which muſt have been preceded by geometry, was invented from the commencement of time. As there is nothing more ſurpriſing than the regularity of the heavenly *luminaries*, it is eaſy to judge that one of the firſt curioſities of mankind, was to conſider their courſes, and to obſerve the periods of them. It was not curioſity only that prompted men to apply themſelves to aſtronomical ſpeculations; neceſſity itſelf may be ſaid to have obliged them to it. For if the *ſeaſons* are not obſerved, which are diſtinguiſhed by the motion of the SUN, it is impoſſible to ſucceed in AGRICULTURE. If the duration of the *month* and *year* were not determined, a certain order could not be eſtabliſhed in *civil affairs*, nor the days allotted to the exercise of *religion* fixed. Thus, as neither *agriculture*, *polity*, nor *religion*, could diſpenſe with the want of Aſtronomy, it is evident that mankind were obliged to apply themſelves to the SCIENCES from the beginning of the world.

The poſterity of *Seth*, who had for ſome ages retained their integrity in the true worſhip of God, and a cloſe application to the ſciences, were at laſt infected with the ſame contagion

of

of profaneness and immorality, as the race of Cain; so that all sorts of wickedness overspread the earth, and reigned triumphant: but at last ended in their destruction and extirpation by the deluge, in which all the human race perished, except *Noah*, and his family*. Here was a dismal face of things; instead of the earth, adorned with the productions of nature, and the improvements of art, a watery desert appeared, which offered nothing to the view of heaven, but the floating wrecks of man and his fellow-creatures, who were swept away with the common destruction: which was the most dreadful and amazing judgment, the most terrible and portentous catastrophe that nature ever yet saw.

CHAP. II.

The state of MASONRY *from the flood to the building of* Solomon's *temple.*

Year of the flood 1. Before Christ 2348.

THE first piece of masonry that we know of immediately under divine direction, was the ARK †, wherein *Noah*, and his three sons, *Shem*, *Ham*, and *Japhet*, all true masons, were preserved from destruction; all the rest of mortals perishing.

* *Jared* lived after his son *Enoch* 435 years, and died aged 962, *a. m.* 1422.

† Gen. vi. 14. &c.

ing. They brought with them over the flood, and afterwards communicated to their children, GEOMETRY, and the art of building: and from these masons, or four grand officers, all the present race of mankind are descended. The first thing he did upon his landing, was to build an altar, and offer a burnt sacrifice of every clean beast and fowl. God having accepted the sacrifice, blessed *Noah*, and gave him power over all living creatures, with a permission to eat them as freely as of the produce of the ground; however, he forbid him to eat the blood of animals, or to shed that of man; ordering him to punish man-slaughter with death, and to people the world as fast as he could.

Year of the flood 101. before Christ 2247.

Being all of one language and speech, *it came to pass, as they journeyed from the* EAST *towards the* WEST, they found a plain in the land of *Shinaar*, and dwelt there together as *Noachidæ*, or sons of *Noah*, the first name of MASONS; and, for fear of the bad consequence of separation, they resolved to keep together; for which purpose we find that great numbers of them assembled in the plains of *Shinaar*, to build a city and large tower; but as this was only in order to make themselves a name, and prevent their dispersion, God, for their vanity, confounding their speech, occasioned that which they endeavoured to avoid; and hence this

tower was called *Babel* or *confusion*. Upon the top of this tower was an obſervatory, by the benefit of which it was, that the *Babylonians* advanced their ſkill in Geometry and Aſtronomy beyond all other nations; for when *Alexander* took *Babylon*, *Caliſthenes* the philoſopher, who accompanied him thither, found they had aſtronomical obſervations for 1903 years backwards from that time, which carries up the account as high as the 115th year after the flood, and fifteen after the building of the tower of *Babel*. All which ſhews that, after the diſperſion, they ſtill carried with them the knowledge of MASONRY, and improved it to a great degree of perfection.

Year of the flood 2017. Before Chriſt 331.

Nimrod or *Belus*, the ſon of *Cuſh* the eldeſt ſon of *Ham*, and founder of the *Babylonian* monarchy, being grand maſter of all maſons after the general migration, built many ſplendid cities in *Shinaar;* and *Aſhur*, the ſon of *Shem*, being driven by *Nimrod* out of *Babylon*, built the cities of *Nineveh*, *Rechaboth*, *Kalah*, *Reſen*, and many others in *Aſſyria*. The learned mathematicians in thoſe parts, who, in after ages, were called *Chaldees* and *Magicians*, cultivated the ſcience and the art, under the patronage of the kings and great men of the Eaſt.

Year of the flood 331. Before Chriſt 2217.

The confuſion of tongues, which gave riſe to the ancient practice of maſons converſing without

without the uſe of ſpeech, hindered not the improvement of maſonry in their ſeveral colonies; for the deſcendents of *Shem* in *Aſia*, *Ham* in *Africa*, and of *Japhet* in *Europe*, left behind them ſufficient veſtiges to demonſtrate their great ſkill in maſonry. But of theſe, the *Aſſyrians* and *Egyptians* ſeem to have made the greateſt progreſs in this royal art, as the walls of *Babylon*, and the pyramids of *Egypt*, two of the ſeven wonders of the world, abundantly teſtify.

Year of the flood 160. Before Chriſt 2188.

Mitzraim or *Menes*, the ſecond ſon of *Ham*, carried to, and preſerved in *Egypt*, their original ſkill, and much cultivated the art: for ancient hiſtory informs us of the early fine taſte of the *Egyptians*, by their many magnificent edifices, and great cities, as *Memphis*, *Heliopolis*, *Thebes* with a hundred gates, *&c.* beſides their *palaces* and *ſepulchres*, their *obeliſks* and *ſtatues*, the coloſſal *ſtatue* of SPHINX, whoſe head was a hundred and twenty feet round, and their famous *pyramids*, the greateſt being reckoned the *firſt* or earlieſt of the ſeven *wonders* of *art* after the general *migration*. Some ſay it was built of marble, brought from the quarries of *Arabia*; for there is no veſtige of a quarry near it. Others call it of artificial ſtone made on the ſpot, moſt of them 30 feet long. The *pile* at bottom was 700 feet ſquare, and 481 feet high; but others make it much higher: and in rearing it, 300,000

maſons

masons were employed for twenty years, as if all the people had joined in the grand design.

The *Egyptians* excelled all nations also in their amazing labyrinths. One of them covered the ground of a whole province, containing many fine palaces, and 100 *temples*, disposed in its several quarters and divisions, adorned with columns of the best *porphyry*, and the accurate *statues* of their gods and princes; which *labyrinth* the *Greeks* long afterwards attempted to imitate, but never arrived at its *extension* and *sublime*.

The *Assyrians* and *Chaldeans* were the first of mortals after the flood, who applied themselves to the noble arts, according to *Josephus*, *Pliny*, *Diodorus*, and *Cicero*.

Year of the flood 428. Before Christ 1920.

But the arts which first sprang, and afterwards flourished among the *Chaldeans*, were transferred out of *Chaldea* and *Assyria* to the *Egyptians* by *Abraham*. For when, at the command of God, he went forth from his native soil into *Palestine*, and from thence into *Egypt*, and perceived the *Egyptians* to be taken with the study of good arts, and to be of a very notable wit and capacity for learning, he communicated to them arithmetic and astronomy, and consequently geometry, which must of necessity go before astronomy: in which studies afterwards the *Egyptains* so flourished, that *Aristotle* [1 *Metaph. c.* 1.] affirms, though erroneously, that the

the mathematic arts were first found out in *Egypt*, by their priests; who, by their employment, were at leisure for these things.

The descendents of *Abraham*, being sojourners and shepherds in *Egypt*, practised very little of architecture, except the building of tents, till about eighty years before their *exodus*; when, by the over-ruling hand of Providence, they were trained up to the building in stone and brick; and built for the *Egyptians* the two strong cities of *Pithom* and *Raamasis*, in order to make them expert masons, before they possessed the promised land, then famous for good masonry.

Year of the flood 774. Before Christ 1574.

During the forty years peregrination of the *Hebrews* in the wilderness of *Arabia*, towards *Canaan*, God was pleased to inspire with wisdom of heart, *Aholiab* of the tribe of *Dan*, and *Bezaleel* of the tribe of *Judah*, who erected the glorious tabernacle, where the divine Shechinah resided, and the ark of the covenant was deposited; which proved afterwards the model of *Solomon*'s temple, according to the pattern God gave to *Moses*, on Mount *Horeb*, who then became grand master of the lodge of *Israel*, to which he gave wise regulations and charges; though the tradition thereof has not been transmitted down to us so perfect as might have been wished.

Year of the flood 858. Before Christ 1490.

Joshua

Joſhua ſucceeded in the direction: he marſhalled the *Iſraelites*, and led them over *Jordan*, which God made dry for their march, into the promiſed land: and having finiſhed his wars with the *Canaanites*, he fixed the tabernacle at *Shiloh*, and *Ephraim*, ordering the chiefs of *Iſrael* to ſerve their God, cultivate the land, and carry on the grand deſign of architecture in the beſt *Moſaic* ſtyle.

Year of the flood 897. Before Chriſt 1451.

The *Iſraelites* made prodigious progreſs in the ſtudy of Geometry and Architecture; but were ſtill exceeded by the *Canaanites*, *Phœnicians*, and *Sidonians* in the ſacred architecture of ſtone, who, being a people of happy genius and frame of mind, made many great diſcoveries and improvements in the ſciences, as well as in point of learning; tho' it is very probable they excelled much more in the labours of the hand than thoſe of the head. The glaſs of *Sidon*, the purple of *Tyre*, and the exceeding fine linen they wove, were the product of their own country, and their own inventions: and for their extraordinary ſkill in working of metals, in hewing timber and ſtone; in a word, for their perfect knowledge of what was ſolid, great, and ornamental in Architecture, it need but be remembered, the great ſhare they had in erecting and decorating the temple at *Jeruſalem*; than which nothing can more redound to their honour, or give a clearer idea of what

their

their own buildings muſt have been. Their fame was ſuch for their juſt taſte, fine deſign, and ingenious invention, that whatever was elegant, great, or pleaſing, was diſtinguiſhed, by way of excellence, with the epithet of *Sidonian*; or for the artiſts to be men of *Tyre*: and yet the one temple, or tabernacle of the one true God, at *Shiloh*, exceeded them all in *wiſdom* and *beauty*, though not in *ſtrength* and *dimenſions*.

The city of *Tyre*, *Sor*, or *Tſor*, was built by a great body of *Sidonian* maſons from *Gabala*, under their *grand maſter*, and proper princes, or directors; who finiſhed the lofty buildings of the city, with its ſtrong walls and aqueducts, in a manner greatly to the honour and renown of thoſe who had the conducting of this grand deſign.

Year of the flood 1096. Before Chriſt 1252.

The *Phœnicians* built, in a grand and ſumptuous manner, the famous temple of *Dagon*, at *Gaza*, and artfully ſupported it by two ſlender columns, not too big to graſp in the arms of *Sanſon*; who pulling them down, the large roof fell upon 3000 of the lords and ladies of the *Philiſtines*, and killed them all, himſelf ſharing the ſame fate.

Year of the flood 1221. Before Chriſt 1252.

In after times, *Abibal*, king of *Tyre*, repaired that city, and ſo did his ſon *Hiram*; under whom the kingdom of *Tyre* was in a very flouriſh-

Year of the flood 1292. Before Chriſt 1056.

ing

ing condition. He alſo repaired and improved ſeveral cities in the eaſtern parts of his dominions; and being a maſon, he took the direction of the craft upon himſelf, and became a ſumptuous grand maſter; he enlarged *Tyre*, and joined it to the temple of *Jupiter Olympius*, ſtanding in an iſland: he alſo built two temples, one to *Hercules*, and the other to *Aſtarte*; with many other rich and ſplendid buildings.

Year of the flood 1302. Before Chriſt 1046.

During all this period, the *Iſraelites*, by their vicinity to the artiſts of *Tyre* and *Sidon*, had great opportunities of cultivating the royal art, which they failed not diligently to purſue, and at laſt attained to a very high perfection, as well in *operative maſonry*, as in the regularity and diſcipline of their well-formed *lodges*, which through all ſucceeding ages has hitherto ſuffered no change.

CHAP. III.

The ſtate of MASONRY *from the foundation to the conſecration of the temple.*

DAvid, king of *Iſrael*, through the long wars he had with the *Canaanites*, had not leiſure to employ his own craftſmen, or thoſe he had obtained from his ſteady friend and ally, King *Hiram* of *Tyre*; for almoſt his whole reign was one continued ſeries of wars, fatigues, and misfortunes.

But

But at length, having taken the city of *Jebus*, and ſtrong hold of *Zion* from his enemies, he ſet the craft about repairing and embelliſhing the walls and public edifices, eſpecially in *Zion*, where he fixed his reſidence; and which was from him called the *city of David:* as alſo by him, or in his time, the *old Jebus* obtained the name of *Jeruſalem.*

Year of the flood 1301. Before Chriſt 1047.

David, now worn down with years and infirmities, and drawing near his end, aſſembled the chiefs of his people, and acquainted them with his deſign to have built a magnificent repoſitory for the ark of God; having made great preparation for it, and laid up immenſe quantities of rich materials; as alſo plans and models for the different parts of the ſtructure, with many neceſſary regulations for its future eſtabliſhment; but found it was the divine will, that this great work ſhould be accompliſhed by his ſon *Solomon.* He requeſted them to aſſiſt in ſo laudable a work; and they were not backward to fulfil his requeſt; ſo that an amazing quantity of gold, ſilver, copper, and other metals, beſides precious ſtones, marble, porphyry, and other rich materials, were brought to him from all parts of the kingdom.

Year of the flood 1333. Before Chriſt 1015.

The king died ſoon after, in the 70th year of his age, after having reigned ſeven years in *Hebron,*

bron, over the house of *Judah*, and thirty-three over all the tribes.

Year of the flood 1336. Before Christ 1012.

Upon the death of *David*, and the succession of *Solomon* to the throne, the affection *Hiram* had ever maintained for the father, prompted him to send a gratulatory embassy to the son, expressing great joy to find the royalty continued in the family. When these ambassadors returned, *Solomon* embraced the occasion, and wrote a letter to *Hiram* in these terms:

King Solomon *to King* Hiram, *greeting*.

"BE it known to thee, O King, that my father *David* had it a long time in his mind "to erect a temple to the Lord; but being perpetually in war, and under a necessity of clearing his hands of his enemies, and making them all his tributaries, before he could attend to this great and holy work, he hath left it to me in time of peace, both to begin, and to finish it, according to the directions, as well as the prediction of *ALMIGHTY GOD*. "Blessed be his great name for the present tranquillity of my dominions! and, by his gracious assistance, I shall now dedicate the best improvements of this liberty and leisure to his honour and worship. Wherefore I make it my request, that you will let some of your people go along with some servants of

"mine

" mine to Mount *Lebanon*, to assist them in cut-
" ting down materials towards this building;
" for the *Sidonians* understand it much better
" than we do. As for the workmens reward
" or wages, whatever you think reasonable
" shall be punctually paid them."

Hiram was highly pleased with this letter, and returned the following answer.

King Hiram *to King* Solomon.

" NOthing could have been more welcome
" to me, than to understand that the go-
" vernment of your blessed father is devolved,
" by God's providence, into the hands of so
" excellent, so wise, and so virtuous a successor;
" his holy name be praised for it! That which
" you write for shall be done with all care and
" good-will: for I will give order to cut down,
" and export such quantities of the fairest cedars
" and cypress-trees, as you shall have occasion
" for: My people shall bring them to the sea-
" side for you, and from thence ship them a-
" way to what port you please, where they
" may lie ready for your own men to transport
" them to *Jerusalem*. It would be a great ob-
" ligation, after all this, to allow us such a
" provision of corn in exchange, as may stand
" with your convenience; for that is the com-
" modity we islanders want most."

Solomon

Solomon was highly pleaſed with this anſwer of the *Tyrian* king, and, in return for his generous offers, ordered him an yearly preſent of 20,000 meaſures of wheat, and 20,000 meaſures of fine oil for his houſehold, beſides the ſame quantity of barley, wheat, wine, and oil, which he engaged to give *Hiram*'s maſons, who were to be employed in the intended work of the temple. *Hiram* was to ſend the cedars, fir, and other woods, upon floats to *Joppa*, there to be delivered to whom *Solomon* ſhould direct, in order to be carried to *Jeruſalem*. He ſent him alſo a man of his own name, a *Tyrian* by birth, but of *Iſraelitiſh* deſcent, who was a ſecond *Bezaleel*, and honoured by his king with the title of Father; and in 2 *Chron.* ii. 13. is called HIRAM ABIF. This inſpired maſter was, without queſtion, the moſt cunning, ſkilful, and curious workman that ever lived, whoſe abilities were not confined to building only, but extended to all kinds of work, whether in gold, ſilver, braſs, or iron; whether in linen, tapeſtry, or embroidery; whether conſidered as an architect, ſtatuary, founder, or deſigner, ſeparately or together, he equally excelled. From his deſigns, and under his direction, all the rich and ſplendid furniture of the temple, and its ſeveral appendages, were begun, carried on, and finiſhed. *Solomon* appointed him, in his abſence, to fill the chair, as deputy grand maſter; and in his preſence, ſenior grand warden, maſter of work, and

and general overſeer of all artiſts, as well thoſe whom *David* had formerly procured from *Tyre* and *Sidon*, as thoſe *Hiram* ſhould now ſend. The fellow-crafts were ordered to be partitioned into LODGES, of a certain number, with a maſter and wardens in each, to be duly paid, fed, and clothed, and to take care of their ſucceſſion: thus a laſting foundation was laid of perfect harmony, love, and friendſhip: each knew his peculiar buſineſs and duty, and the *grand deſign* was vigorouſly purſued. The alliance between theſe wiſe and learned princes ended only with their lives.

Dius the hiſtorian tells us, that the love of wiſdom was the chief inducement to that tenderneſs of friendſhip betwixt *Hiram* and *Solomon*; that they interchanged difficult and myſterious queſtions, and points of art, to be ſolved according to the true reaſon and nature of the matter in hand. *Menander* of *Epheſus*, who tranſlated the *Tyrian* annals out of the *Philiſtine* tongue into *Greek*, alſo relates, that when any of theſe propoſitions proved too hard for thoſe wiſe and learned princes, *Abdeymonus*, or *Abdomenus*, the *Tyrian*, called in the old conſtitutions, *Aymon*, or *Hiram Abif*, *anſwered every device that was put to him*, 2 *Chron.* ii. 14.; and even challenged *Solomon*, tho' the wiſeſt prince on earth, with the ſubtilty of the queſtions he propoſed.

To

To carry on this ſtupendous work with greater eaſe and ſpeed, *Solomon* cauſed all the craftſmen, as well natives as foreigners, to be numbered, and claſſed as follows, *viz.*

1. *HARODIM*, princes, rulers or provoſts, in number	300
2. *MENATZCHIM*, overſeers and comforters of the people in working, that were expert *maſter-maſons*,	3300
3. *GHIBLIM*, ſtone-ſquarers, poliſhers, and ſculptors; and *ISHCHOTZEB*, men of hewing; and *BENAI*, ſetters, layers, or builders, being able and ingenious fellow-crafts,	80,000
4. The levy out of *Iſrael*, appointed to work in *Lebanon*, one month in three, 10,000 every month, under the direction of noble *ADONIRAM*, who was the junior grand warden,	30,000
All the free maſons, employed in the work of the temple, excluſive of the two grand wardens, were	113,600

Beſides the *Iſh Sabbal*, or men of burthen, the remains of the *Old Canaanites*, amounting to 70,000, who are not numbered among maſons.

Solomon partitioned the *fellow-crafts* into certain *lodges*, with a *maſter* and *wardens* * in each;

* According to the tradition of old maſons, who talk much of theſe things.

each; that they might receive commands in a regular manner, might take care of their tools and jewels, might be regularly paid every week, and be duly fed and clothed, *&c.* and the *fellow-crafts* took care of their succession by educating *entered apprentices.* Thus a solid foundation was laid of perfect *harmony* among the brotherhood; the *lodge* was strongly cemented with love and friendship; every brother was taught secrecy and prudence, morality and good-fellowship; each knew his peculiar business, and the *grand design* was vigorously pursued at a prodigious expence.

When they were all duly marshalled, *Solomon,* who had been still adding immense quantities of gold, silver, precious stones, and other rich materials, to those which *David* had laid up before his death, put them into proper hands, to be wrought into an almost infinite variety of ornaments. The vast number of hands employed, and the diligence, skill, and dexterity of the *master of work,* the overseers, and fellow-crafts, was such, that he was able to level the *foot-stone* of this vast structure, in the fourth year of his reign, the third after the death of *David,* and the 480th after the children of *Israel's* passing the *Red sea.* This magnificent work was begun in Mount *Moriah,* on *Monday* the second day of the month *Zif,* which answers to the twenty-first of our *April,* being

Year of the world 2992. Of the flood 1336. Before Christ 1012.

being the ſecond month of the ſacred year; and was carried on with ſuch prodigious ſpeed, that it was finiſhed in all its parts in little more than ſeven years, which happened on the eighth day of the month *Bull*, which anſwers to the twenty-third of our *October*, being the ſeventh month of the ſacred year, and the eleventh of King *Solomon*. What is ſtill more aſtoniſhing is, that every piece of it, whether timber, ſtone, or metal were brought ready cut, framed, and poliſhed, to *Jeruſalem;* ſo that no other tools were wanted or heard, than what were neceſſary to join the ſeveral parts together. All the noiſe of axe, hammer, and ſaw, was confined to *Lebanon*, and the quarries and plains of *Zeredathah*, that nothing might be heard among the maſons of *Sion*, ſave harmony and peace.

The length of the temple, or holy place, from wall to wall, was ſixty cubits of the ſacred meaſure; the breadth twenty cubits, or one third of its length; and the heighth thirty cubits to the upper ceiling, diſtinct from the porch; ſo that the temple was twice as long and large every way as the tabernacle. The porch was 120 cubits high; its length twenty; and breadth ten cubits. The harmony and ſymmetry of the three dimenſions in the temple are very remarkable, which are the proportions congruous to the three great concords in muſic, which muſt be a grateful proportion to the eye, as that harmony in muſic is ſo exceedingly raviſhing

viſhing to the ear. The oracle, or moſt holy place, was a perfect cube of twenty cubits; thereby ſhadowing the perfection of happineſs: the great philoſopher *Ariſtotle* ſays, that he who bears the ſhocks of fortune valiantly, and demeans himſelf uprightly, *is truly good, and of a ſquare poſture, without reproof.* Beſides, as the ſquare figure is the moſt firm in building, ſo this dimenſion of the oracle was to denote the conſtancy, duration, and perpetuity of heaven. The wall of the outer court, or that of the *Gentiles*, was 7700 feet in compaſs, and all the courts and apartments could contain 300,000 people: the whole was adorned with 1453 columns of *Parian* marble, twiſted, ſculptured, and voluted, with 2906 pilaſters, decorated with magnificent capitals, and about double that number of windows, beſides thoſe in the curious pavement. The oracle and ſanctuary was lined with maſſy gold, adorned with all the embelliſhments of ſculpture, and ſet with numerous, moſt gorgeous, and dazzling decorations, of diamonds and all kinds of precious ſtones.

No ſtructure was ever to be compared with the temple for its exactly-proportioned and beautiful dimenſions, from the magnificent portico on the eaſt, to the glorious and venerable *Sanctum Sanctorum* on the weſt; with the numerous apartments for the kings, princes, ſanhedrim, prieſts, *Levites*, and people of *Iſrael;* and the outer court for the *Gentiles*, it being

an house of prayer for all nations. The prospect of it highly transcended all that we are now capable to imagine, and has ever been esteemed the finest piece of masonry upon earth, before or since.

Year of the flood 1356. Before Christ 992.

The old constitutions aver, That some short time before the consecration of the temple, King *Hiram* came from *Tyre*, to take a view of that edifice, and to inspect the different parts thereof, in which he was accompanied by King *Solomon*, and the deputy grand master *Hiram Abif*; and, after his view thereof, declared the temple to be the utmost stretch of human art. *Solomon* here again renewed the league with *Hiram*, and made him a present of the sacred scriptures, translated into the *Syriac* tongue, which, it is said, is still extant among the *Maronites*, and other eastern Christians, under the name of the *old Syriac version*.

The temple of *Jehovah* being finished, under the auspices of the wise and glorious king of *Israel*, SOLOMON, the prince of architecture, and the GRAND MASTER Mason of his day, the fraternity celebrated the *cape-stone* with great joy: but their joy was soon interrupted by the sudden death of their dear and worthy Master *Hiram Abif*; nor less was the concern of King *Solomon*, who, after some time allowed to the craft to vent their sorrow, ordered his obsequies to be performed with great solemnity and decency,

cency, and buried him in the lodge near the temple, according to the ancient uſages among maſons; and long mourned for his loſs.

The fame of this grand edifice ſoon prompted the inquiſitive of all nations to travel, and ſpend ſome time at *Jeruſalem*, and ſurvey its excellencies, as far as was allowed to the *Gentiles*; and they ſoon found, that the joint ſkill of all the world came infinitely ſhort of the *Iſraelites*, in the *wiſdom*, *ſtrength*, and *beauty* of their ARCHITECTURE; when the wiſe King SOLOMON was GRAND MASTER of all *maſons* at *Jeruſalem*, and King HIRAM * was *grand maſter* of *Tyre*, and inſpired HIRAM ABIF had been *maſter* of *work*; when true complete *maſonry* was under the immediate care and direction of heaven; when the NOBLE and the *wiſe* thought it their honour to be the aſſociates of the ingenious craftſmen in their well-formed *lodges*; and ſo the temple of JEHOVAH, the one true GOD, became the juſt wonder of all *travellers*, by which, as by the moſt perfect pattern, they reſolved to correct that of their own countries upon their return.

CHAP.

* The *tradition* is, that King *Hiram* had been *gand maſter* of all *maſons*; but when the temple was finiſhed, *Hiram* came to ſurvey it before its conſecration, and to commune with *Solomon* about *wiſdom* and *art*; and finding the great *Architect* of the univerſe had inſpired *Solomon* above all mortal men, *Hiram* very readily yielded the preeminence to *Solomon Jedidiah*, the *beloved of God*.

CHAP. IV.

The state of MASONRY *from the consecration, to the destruction of* Solomon's *temple, and captivity of the* Jews.

THE work of the temple being completed, the fraternity were next employed in carrying on other great works in *Jerusalem*, as also in building the house of the forest of *Lebanon*, with a large watch-tower, that looked on the road to *Damascus*; and several cities on the road from *Jerusalem* to *Lebanon*; the store-cities east and west of *Jordan*; the cities of *Asor*, *Magedon*, and *Gazara*, in the land of the *Philistines*: and last of all, *Tadmor*, in the desert toward *Syria*, one day's journey from the *Euphrates*, and six from *Babylon*, called in latter times by the *Greeks*, *Palmyra*, with a lofty palace in it: the vast and glorious ruins of this once great city, in marble pillars, arches, and other grand remains, has been at large described, and are seen by travellers to this day.

All these and many more costly edifices were finished in the short space of thirteen years after the temple, by the care of 550 princes, or masters of work; for MASONRY was carried on throughout all the kingdom of *Israel*, and many lodges were constituted under Grand Master

Year of the flood 1369. Before Christ 979.

Master *Solomon*, who, as the *old constitutions* relate, annually assembled the GRAND LODGE at *Jerusalem*, to preserve the cement of the fraternity, and transmit their affairs to the latest posterity.

Year of the flood 1373. Before Christ 975.

Upon the decease of *Solomon*, many of his masons began to travel, and carried with them the high taste of architecture, with the secrets of the fraternity, into the several states of *Asia*, and *Africa*, and also into *Europe*: for the tradition is, that they travelled to *Hercules*'s pillar in the west, and to *China* in the east; and the *old constitutions* do moreover affirm, that one called *Ninus*, who had been at the building of the temple, brought the refined knowledge of the science and the art into *Germany* and *Gaul*.

In many places, being highly esteemed, they obtained special privileges; and because they taught their *liberal art* to the *free-born* only, they were called FREE MASONS; constituting *lodges* in the places where they were employed in building, by the encouragement of the great, noble, and wealthy, who soon requested to be *accepted* as members of the *lodge*, and *brothers of the craft*; till, by merit, those *free* and *accepted masons* came to be masters and wardens. Then it was, that kings, princes, and potentates, became grand masters, each in his own dominion, in imitation of King *Solomon*, whose memory *as a mason* has been duly worshipped,

and

and will be, till architecture shall be consumed in the general conflagration; for he never can be rivalled, but by one equally inspired from above; so that the *Gentile* nations improved every where beyond expression, and became excellent masons.

Year of the flood 1374. Before Christ 974.

The division of *Solomon*'s dominions into the kingdoms of *Israel* and *Judah*, did not much affect the fraternity, or disturb their lodges; for *Jeroboam* ordered them to build him two palaces, the one at *Sichem*, and the other at *Penuel*, and also to make and erect the two curious statues of the golden calves, with temples for their worship, the one in *Bethel*, and the other in *Dan*, which were worshipped by the *Israelites* till they were taken and carried away by *Salmaneser*, and *Tiglath-Pileser*. King *Baasha* built *Tirza* for his palace; and King *Omri* built *Samaria* for his capital; where his son King *Ahab* built a large and sumptuous temple for his idol *Baal*, afterwards destroyed by King *Jehu*, and a palace of ivory, besides many castles and fenced cities.

Year of the flood 1407. Before Christ 941.

The people of the *Lesser Asia* became excellent masons, particularly at *Sardis* in *Lydia*, and all along the sea-coast in their mercantile cities, and especially at *Ephesus*, where the old temple of *Diana*, which had been built in the days of *Moses*, and burnt down some years after the death

death of *Solomon*, was now ordered to be re-edified in great ſplendour. Accordingly the kings of *Aſia* refounded and adorned it with 127 pillars of the beſt marble, in two rows, in the form of a double portico, each ſixty feet high, and thirty-ſix of them were of moſt exquiſite ſculpture, by the direction of *Dreſiphon* and *Archiphron*, the diſciples of *Solomon*'s travellers: but it was not finiſhed till the days of *Hezekiah*, king of *Judah*, by *Demetrius* and *Pæonius* the *Epheſian*, having employed the craft for 220 years.

The temple of *Diana* was of the *Ionic* order, in length 425 feet, in breadth 220, with a duly-proportioned height. This magnificent and admirable fabric became the third of the ſeven wonders of art, and the miſtreſs of *Leſſer Aſia*; and which, for its aſtoniſhing workmanſhip, *Xerxes*, the avowed enemy of image-worſhip, thought fit to leave ſtanding, while he burnt all the other temples in his way to *Greece*.

But on the ſame day that *Alexander the Great* was born, after it had ſtood 365 years from the time of its being finiſhed, this beautiful edifice was burnt to the ground by a villain, who thought thereby to tranſmit his name to poſterity; for, upon being put to the rack, he acknowledged that his only view was, that, by deſtroying ſo excellent a work, he might perpetuate his name, and make it be remembered in

Year of the flood 1992. before Chriſt 356.

in after-ages: whereupon the council of *Asia* made a decree, that no one ſhould ever name him; but this made him ſo much the more remembered, ſo remarkable an extravagance ſcarce eſcaping any of the hiſtorians that have written of thoſe times. It was again rebuilt by the famous architect and deſigner *Denocrates*, at the expence of the neighbouring princes and ſtates.

The *Aſſyrian* monarchs, ever ſince *Nimrod* and *Ninus*, had cultivated the royal art, eſpecially at their great *Nineveh*, down to *Sardanapalus*, who being beſieged by his brother *Tiglath-Pileſer*, and his general *Nabonaſſar*, burnt himſelf, his family, and vaſt treaſure in old *Nimrod*'s palace, in the twelfth year of *Jotham* king of *Judah*; when the empire was partitioned between *Tiglath*, who ſucceeded at *Nineveh*, and *Nabonaſſar*, who reigned over *Chaldea*.

Year of the flood 1598. before Chriſt 750.

Nabonaſſar, called alſo *Beleſis* and *Baladan*, was an excellent architect and aſtronomer; and, during his whole reign, employed and encouraged the *craft*, particularly in building the great *Babylon*, which is not mentioned by any author before *Iſaiah*, who writes both of its riſe and ruin. From the beginning of his reign, commenceth the famous aſtronomical æra, which ſtill bears his name. The *ſcience* and the *art* long flouriſhed under the *Babylonian* princes, and extended now to the remoteſt parts of

Asia.

Asia. About this time also, we find that old masonry took a western course; for the disciples of *Solomon*'s travellers, by the encouragement of princes and states in the west, built, enlarged, embellished, and adorned cities past number, particularly *Constantinople*, *Rome*, *Ravenna*, and many more in *Greece*, *Italy*, *Spain*, and *Gaul*.

The *Syrians* adorned *Damascus*, by the assistance of *Solomon*'s masons, with a lofty temple, a royal palace, and a public altar of most admirable workmanship; which last so ravished *Ahaz*, king of *Judah*, that he caused a pattern thereof to be taken, and sent it to *Urijah*, the high priest of *Jerusalem*; and upon his return, having removed the altar of the Lord out of its place in the temple, ordered this new altar to be set up in its stead.

Year of the flood 1608. Before Christ 740.

Nebuchadnezzar captivated all the royal family, and flower of the nobles of *Judah*, especially of the more ingenious craftsmen, that were of the fairest countenance, and quickest parts, laid waste the whole land of *Israel*; and, with numberless other fine edifices, destroyed the glorious and inimitable temple of *Solomon*: for in the fifth month, on the seventh day of the month, *i. e.* towards the end of our *July*, came *Nebuzaradan* captain of the guards to the King of *Babylon*, to *Jerusalem*, and after

Year of the world 3416, of the flood 1760, before Christ 588.

having taken out all the ſacred veſſels, and the two famous pillars, that were in the temple, and all the riches that could be found in the king's palace and the city, he did, purſuant to the command of his maſter, on the tenth of the ſame month, ſet both the temple and city on fire, overthrew all the walls, fortreſſes, and towers belonging thereto, wholly razing and levelling it to the ground, till he had brought all to a thorough and perfect deſolation, after it had been finiſhed and conſecrated 416 years.

Year of the flood 1778. Before Chriſt 570.

Nebuchadnezzar being now at reſt from all his wars, and being in full peace at home, he applied himſelf with vaſt induſtry to the carrying on this great deſign, in finiſhing of his buildings at *Babylon*, and employed therein all the able artiſts of *Judea*, and other captives to join his own *Chaldean* maſons; who, by their joint labour, made it the fourth of the ſeven wonders of art. The moſt famous works therein were the walls of the city, the temple of *Belus*, in which were placed the brazen ſea, the pillars, *&c.* brought from *Jeruſalem*, the palace and hanging gardens, the river, and the artificial lake and canals, made for draining that river. In the magnificence and expence of which works he much exceeded whatſoever had been done by any king before him: and, excepting the amazing wall of *China*, nothing like it has been ſince attempted, whereby any one elſe can be equalled to him. This ſumptuous

ſamptuous *grand maſter* alſo cauſed to be erected, in the plains of *Dura*, a golden image of their god *Baal*, ſixty cubits high, and ſix broad; containing 7000 Attic drachmas of gold, according to *Diodorus*, which amounts to three millions and a half of our money.

The *Jewiſh* captives, after *Nebuchadnezzar*'s death, kept themſelves at work in regular lodges, waiting the appointed time of their deliverance; for *Belſhazzar* being ſlain, *Cyrus* the *Perſian* ſoon after removed the imperial ſeat to *Suſiana*, in *Perſia*, and thereby put an end to the *Babylonian* empire, after it had ſtood 209 years; and promiſed the *Iſraelites* great favour, and a ſpeedy reſtoration to their own land.

Year of the flood 1810. Before Chriſt 538.

The *Medes* and *Perſians* had much improved in the royal art, and had even outdone the *Aſſyrians* in maſonry at *Ecbatana*, which being repaired, beautified, and vaſtly enlarged by *Dejoces*, king of the *Medes*, who reigned there with great wiſdom, honour, and proſperity, for above fifty years; during which time he conſtantly employed THE FRATERNITY, and it becoming a great city, he is, for this reaſon, by the *Greeks*, thought to be the founder of it. Alſo *Suſiana* and *Perſepolis*, with many more fine cities, were built before the *Perſians* had overcome the *Aſſyrians* and *Babylonians* in war, where they had ſhewn admirable ſkill; but yet did not come up to

Year of the flood 1641. Before Chriſt 707.

to the accuracy of the temple, and other structures of *Solomon*.

CHAP. V.

The state of MASONRY *from Grand Master* Cyrus, *to Grand Master* Seleucus Nicator.

Year of the flood 1812. Before Christ 536.

CYRUS, now king of kings, and founder of the *Persian* empire, issued out his decree for restoring the *Jews* unto their own land, and the rebuilding of the temple at *Jerusalem*; and constituted for his principal grand master of *Judea*, *Zerubabel*, the son of *Salathial*, under the title of *Tirshatha*, by immediate commission from him. All the vessels of gold and silver brought to *Babylon* from *Jerusalem*, were, by this decree, ordered to be delivered by *Mithredath*, the king's treasurer, to *Zerubabel*, who carried them back to *Jerusalem*; the vessels that were at this time restored, amounted to 5400, the remainder was brought back by *Ezra*, in the reign of *Artaxerxes Longimanus* many years after. But before the temple was half-finished, *Cyrus* died, which then put a stop to the work, and afterwards by various artifices of his successors; yet in twenty years it was finished, which happened in the sixth year of *Darius Hystaspes*; though far inferior to the temple of *Solomon* either for extent or decoration, yet, being in the true *Solomonian*

Year of the flood 1832. Before Christ 516.

nian ſtyle, it was the fineſt building upon earth. The *Sidonians* were frank and liberal towards this work, as in the days of *Hiram*, bringing down cedar-planks in abundance from *Libanus* to the ſea-ſhore, and from thence into the port of *Joppa*, as they had been ordered firſt by *Cyrus*, and after him by *Darius*. Here alſo the curious *craftſmen* held *ſtated* and *regular* LODGES, as in the days of *Solomon*, aſſociated with the *maſter-maſons*, giving lectures, and ſtrictly adhering to good *old* uſages.

Darius was a prince of wiſdom, clemency, and juſtice; and hath the honour to have his name recorded in holy writ for a favourer of God's people, a reſtorer of his temple, and a promoter of his worſhip therein; he was bleſſed with a numerous iſſue, a long reign, and great proſperity. In the time of his reign, firſt appeared in *Perſia*, the famous *Zerduſht* or *Zoroaſtres*, the Archimagus or *grand maſter* of the magians: He was called the teacher of all human and divine knowledge; and his diſciples were great improvers of geometry and the liberal arts, erecting many palaces and fine temples in the empire, and long flouriſhed in eaſtern *Aſia*. A remnant of them are ſtill to be found in *Perſia*, and ſeveral parts of the Eaſt, who retain many uſages peculiar to the *free maſons*; but they are not conſidered in a religious view, for every *brother* is left to *liberty* of *conſcience*, being only ſtrictly

Year of the flood 1828. Before Chriſt 520.

charged

charged to maintain the *cement* of the *lodge*, and the articles of *Noah*.

Year of the flood 1838. before Christ 510.

Ahasuerus, called *Artaxerxes Longimanus*, having married the beautiful *Jewess*, Queen *Esther*, became a great favourer of the *Jews*; and in the third year of his reign, he made a great feast in his palace of *Suza*; *and the drinking was according to the law, none did compel: For so the king had appointed to all the officers of his house, that they should do according to every man's pleasure*, Esth. i. 5. 8. He also appointed *Ezra*, the learned scribe, to succeed *Zerubabel* in the direction of the *craft*; who built many synagogues, as well in *Jerusalem*, as in the other cities of *Judea*, and next to him *Nehemiah*, who built the strong walls of *Jerusalem*. He for that purpose divided his workmen into classes or companies, more properly *lodges*, and assigned to each of them the quarter where they were to work, and their places of refreshment; but reserved to himself the reviewal and direction of the whole, in which he laboured so effectually as to complete the work, notwithstanding the utmost efforts of his enemies, both within and without the walls, to retard his design. While part of the *craft* were carrying on the building, the other stood to their arms to defend them against any sudden attack: and all had their arms at hand, even while they worked, to be ready at a signal given to draw together

Year of the flood 1893. Before Christ 455.

together to any part, where the enemy ſhould be diſcovered to be coming upon them.

Darius Nothus gave leave to *Sanballat*, the *Horonite*, the friend and advocate of the *Samaritans*, to build a temple upon mount *Gerizim*, near *Samaria*, and ſo far inſinuated himſelf into the favour of *Darius*, as to procure the high prieſthood for *Manaſſes*, his ſon-in-law, and brother to *Jaddua* the high prieſt of *Jeruſalem*. This temple ſtood in ſplendour till demoliſhed by *John Hyrcanus*, who levelled the city and temple with the ground; and compelled all the *Idumæans* to conform to the law of *Moſes*. After *Nehemiah*, the high prieſt of *Jeruſalem* was uſually the provincial *grand maſter* of *Judea*, as well under the *Perſians* as the *Greeks* and *Romans*.

Year of the flood 1940. Before Chriſt 408.

Under *Darius Ochus*, *Mauſolus* king of *Caria*, in *Leſſer Aſia*, died; which accident was rendered famous by the great grief which *Artemiſia*, who was both his ſiſter and his wife, expreſſed for his loſs. Before ſhe died, ſhe took care for the erecting that famous monument for him, at *Halicarnaſſus*, which was reckoned the fifth of the ſeven wonders of the world, and from whence all monuments of more than ordinary magnificence are called *Mauſoleums*. It was in length from north to ſouth ſixty-three cubits, in circuit 411 feet, and in height 140 feet, ſurrounded with 136 columns of moſt admirable ſculpture; and

Year of the flood 1995. Before Chriſt 353.

and the fronts, eaſt and weſt, had arches ſeventy-three feet wide, with a pyramid on the ſide-wall, ending in a pointed broach, on which was a coach with four horſes of one marble ſtone. All was performed by the four beſt maſons of the age, *Scopas*, *Leochares*, *Timothæus*, and *Briax*.

After the erection of *Solomon*'s or as ſome think the ſecond temple, the *royal art* was brought into *Greece*, where the *craft* was encouraged to the utmoſt, and geometry every where cultivated with uncommon induſtry; many noble ſtructures were erected, which to this day ſhew their former magnificence and grandeur, though many of thoſe early performances of the *Greeks* in architecture have been loſt in the ruins of time.

Year of the flood 1801. Before Chriſt 547.

The *Greeks*, however, were not very famous for their high taſte in the *royal art*, till the time of *Thales* the *Mileſian*, who was the firſt that brought *geometry* with very great improvements out of *Egypt* into *Greece*.

Pythagoras, the ſcholar of *Thales*, alſo travelled into *Egypt*, and from thence to *Babylon*, in which countries he continued twenty-two years, became the diſciple of *Zoroaſtres*, and acquired all the learning of the magians; as well as the law of *Moſes*, and the ſacred writings from the *Babylonian Jews*.

Year of the flood 1832. Before Chriſt 516.

Upon his return into *Greece*, he became the head of a new ſect, and alſo formed an academy, or *lodge* of good geometricians,

ans, to whom he communicated the *ſecrets* of the *ſcience* and the *art*, and all the uſages of the *free maſons*; and ſoon after diſcovered, with many other propoſitions, the forty-ſeventh of the firſt book of *Euclid*, which, if rightly underſtood, is not only the foundation of maſonry, but of all proportions and dimenſions whatſoever. This by maſons is called his EUREKA, becauſe they have it by tradition that he was the inventor of it.

After the death of *Pythagoras*, geometry was the darling ſtudy of the *Greeks*, and their learned men reduced the noble ſcience to the uſe of ingenious mechanics of all ſorts, that perform by geometry, as well as the operators in ſtone and brick. And as maſonry and geometry now went hand in hand, many *lodges* appeared in the *Grecian* republics, where liberty, trade, and learning flouriſhed; eſpecially at *Cicyon*, *Athens*, and *Corinth*, and the cities of *Ionia*, till they brought to full perfection their beautiful *Doric*, *Ionic*, and *Corinthian* orders in architecture.

Year of the flood 1909. Before Chriſt 439.

It would require a large volume to deſcribe all the famous buildings with which the city of *Athens* only was adorned: it was under the long and glorious government of *Pericles*, that *Athens*, enriched with temples, porticoes, and ſtatues, became the admiration of all the neighbouring ſtates, and rendered herſelf almoſt as illuſtrious by the magnificence of her buildings, as ſhe was

for the glory of her exploits in war. Thus were the *Athenians* inſpired with a taſte for all the fine arts: for *Pericles* ſet all the able hands to work, and raiſed ſo lively an emulation among the moſt excellent craftſmen in every kind, that, ſolely intent upon immortalizing their names, they uſed their utmoſt endeavours, in all works committed to their care, to excel each other, and to ſurpaſs the magnificence of the deſign, by the beauty and ſpirit of the execution. It might have been believed, that there was not a ſingle building, but muſt have required a great number of years, and a long ſucceſſion of men to complete it: and yet, to the aſtoniſhment of every body, they were all carried to ſo ſurpriſing a degree of perfection under the government of one man; and that too in a very few years, conſidering the difficulty and excellency of the workmanſhip.

Such was the great perfection that the fine arts had now attained to in *Greece*, that to attempt to particularize the arts, or enumerate the artiſts, would baffle all deſcription.

Greece abounded every where with the moſt famous and expert architects, maſons, ſculptors, ſtatuaries, painters, deſigners, philoſophers, and academiſts; from whoſe ſubtilties in art, and improvement in all the liberal ſciences, the *fellow-crafts* were taught to be the beſt operators upon earth. All the excellent painters and philoſophers are in the liſt of ancient architects; they all

all taught *geometry*, and many of them practised *operative masonry*, and being gentlemen of great repute, they were generally at the head of the *craft*, who by their fine designs and drawings, as well as their prudent government of the *lodges*, bred up many able artists. By a law in *Greece*, no slave was allowed to learn the seven liberal sciences, or those of the free-born: these, according to the old constitutions, are grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy; so that, in *Greece* also, we find the fraternity were called FREE-MASONS, and in their many lodges, the noble and learned were *accepted* as brothers as this time, and afterwards for many ages.

Year of the flood 2014. Before Christ 334.

Alexander the *Macedonian*, having overcome *Darius Codomannus* at the *Granicus*, and in the battles of *Issus* and *Arbela*, taking *Tyre* and *Gaza*, soon over-ran all *Egypt*; when poor *Darius* flying into *Bactria*, was there murdered by one of his own generals: after a continuance of 207 years; in him ended the *Persian*, and in *Alexander* began the *Grecian* empire. In one of *Alexander*'s drunken frolics, he burnt the rich and splendid city of *Persepolis*, which was truly a city of palaces in the best style; but all its beauty and splendour could not preserve it from the inebriated fury of this insolent disturber and common enemy of the human race; by no means to be allowed to rank in the lists of *true masons*.

However,

Year of the flood 2016. Before Christ 332.

However, his architect and geometer, the renowned *Denocrates*, prevailed with him to perform some grand design, and to encourage the fraternity; he proposed to him to dispose Mount *Athos* into the form of that prince's statue, with a city in one hand, and in the other a large lake to water that city; but this great design never took effect. The ambition of *Alexander* prompted him to the building of a new city in *Egypt*, in a very convenient place over against the island of *Pharos*, and called it *Alexandria*, which thenceforth became the capital of that kingdom. It is remarked by *Varro*, that, at the time of building *Alexandria*, the use of the *papyrus* was first found out, and used in that city by the *fellow-crafts*, to draw out their designs and plans for different parts of their work, and other uses. The *papyrus*, in its proper signification, is a sort of great bulrush, growing in the marshes of *Egypt*, near the *Nile*. It runs up into a triangular stalk, to the height of about fifteen feet, and is usually a foot and a half in circumference. These, when flaked and separated from the stalk, made the paper used by the ancients, and which, from the name of the tree that bore it, they called also *papyrus*. The manner how it was fitted for use, may be seen in the eleventh and twelfth chapters of the thirteenth book of *Pliny*'s natural history. *Denocrates* was the architect thereof, having first drawn a plan of the city, with its walls, gates, and

and ſtreets, and *Alexander* left him to perfect the ſaid work according to his plan; which afforded *ample* employment for the *craft*. But *Alexander* dying drunk at *Babylon*, left his empire to be parcelled out by his generals; when *Seleucus Nicator* reigning at *Babylon*, became an excellent grand maſter: he built the great city of *Seleucia* for his deputy in the eaſt; and *Antioch* in *Syria*, for his own capital reſidence, in the weſt; and ſoon after many other cities in *Leſſer Aſia*.

Year of the flood 2025. Before Chriſt 323.

CHAP. VI.

The ſtate of MASONRY *from* Seleucus Nicator, *to the death of* Herod the Great.

MAſonry flouriſhed moſt in *Egypt* where the *Grecian* architecture was highly admired, and where *Ptolemy Soter*, another of *Alexander*'s generals, had ſet up his throne. *Euclid*, the famous geometer of *Tyre*, came to the court of *Ptolemy Soter*, and was by him encouraged to collect the ſcattered elements of geometry; and he accordingly digeſted them into ſuch order, improved and demonſtrated them ſo accurately, as to have left no room for any others to exceed him therein; for which his memory will ever be fragrant in the *lodges*. According to the *old conſtitutions*, PTOLEMY, grand maſter, with his wardens *Euclid* the geometrician, and

Year of the flood 2044. Before Chriſt 304.

and *Stratan* the philosopher, built his palace at *Alexandria*, and the curious museum, or college of the learned, with the library of *Bruchium* near the palace, that was filled with 40,000 manuscripts, or valuable volumes, before it was burnt in the wars of *Julius Cæsar*.

Year of the flood 2064. Before Christ 284.

The succeeding king of *Egypt*, *Ptolemy Philadelphus*, finished the famous tower in the island of *Pharos*, that was begun by his father, which became the sixth of the seven wonders of art, and built the *Heptastadium*, or seven-furlong bank, for joining the said island to the continent. This famous piece of architecture served as a lighthouse for the harbour of *Alexandria*. It was built under the direction and care of his grand wardens, *Dexephanes* of *Cnidus*, and his son *Sostratus*. *Philadelpus* also founded the city of *Mios Hormus*, on the *Red sea*; built the temple of *Venus* in *Crete*, and rebuilt old *Rabbah* of the *Ammonites*, calling it *Philadelphia*: nay, he was so excellent an architect, that all fine masonry for some years was called *Philadelphian*, in honour of this prince.

Year of the flood 2102. Before Christ 246.

Ptolemy, the son of *Philadelphus*, called *Euergetes*, succeeded, and was the last good *grand master* in *Egypt*: his *wardens* were his two learned librarians, *Eratosthenes* of *Cyrene*, and *Appollonius* of *Rhodes*. The library of *Bruchium* being near full, he erected another at *Seraphium*, which

which in time contained 300,000 manuſcripts, and *Cleopatra* afterwards added 200,000 more, from the library of *Pergamus*, given to her by *Mark Anthony*. But all this vaſt library was burnt by the ignorant, ſtupid, and beſotted *Saracens*, when they took the city of *Alexandria*, to the irreparable loſs of the learned. It had often been rifled on the revolutions and commotions that happened in the *Roman* empire, yet it was as often repaired and repleniſhed again with its full number of books, till this its final deſtruction by the *Saracens*. This happened as follows: *Johannes Grammaticus*, the famous *Ariſtotelian* philoſopher, being then living at *Alexandria*, and having much ingratiated himſelf with *Amrus Ebnol As*, the general of the *Saracen* army, and, by reaſon of his great learning, made himſelf acceptable to him, he begged of him the royal library: to this *Amrus* replied, that it was not in his power, but was wholly at the diſpoſal of the caliph, or emperor of the *Saracens*, to whom he would write about it; who returned for anſwer, that if thoſe books contained what was agreeing with the *Alcoran*, there was no need of them, for that alone was ſufficient of itſelf for all truths; but if they contained what diſagreed with the *Alcoran*, they were not to be endured; and therefore he ordered, that whatſoever the contents of them were, they ſhould all be deſtroyed: whereon being diſtributed among the public baths, they ſerved as feuel for ſix months

to

to heat all the baths of *Alexandria;* which ſhews how great the number of them was, and what an ineſtimable treaſure of learning was wholly deſtroyed.

The glorious temple of *Cyzicus*, on the *Helleſpont*, had threads of beaten gold in the joints, on the inſides, of exquiſitely poliſhed marble ſtones, that caſt a moſt dazzling luſtre on all the pillars, ſtatues, and images in the temple: beſides the curious echo of the ſeven towers at the *Thracian* gate of *Cyzicus*, and a large town-houſe, without one pin or nail in the carpenter's work, ſo that the beams and rafters could be taken off, and again put on without laces or keys to bind them.

Year of the flood 2048. Before Chriſt 500.

The *Rhodians* employed the famous architect, *Chares* of *Lindus*, to erect the great *Coloſſus* at *Rhodes*, which employed him and his craftſmen for twelve years. It was eſteemed the laſt of the ſeven wonders of art, and the greateſt human ſtatue under the ſun, to which it was dedicated. It was ſeventy cubits high, and duly proportioned in every part and limb, ſtriding over the harbour's mouth, and wide enough to receive between its legs the largeſt ſhips under ſail, and appeared at a diſtance like a high tower. It was thrown down by an earthquake after it had ſtood 66 years, and lay where it fell for 894 years more; till at length, in the year of *Chriſt* 672, *Moawias* the ſixth caliph of the *Saracens*, having

having taken *Rhodes*, ſold the braſs to a *Jew* merchant, who loaded with it 900 camels, and allowing only 800 pound weight to every camel's burden, the braſs of this coloſſus, after the waſte of ſo many years, by the ruſt and wear of the braſs itſelf, and the purloinings and embezzlements of men, amounted to 720,000 pounds weight.

The *Greeks* continuing to propagate the ſcience and the art in the very beſt manner, other diſtant countries began to follow their example, eſpecially the *Carthaginians* and *Sicilians*, who now began to vie with the *Greeks*; and moſt of all at *Syracuſe*, under the great and learned geometrician, architect, mechanic, and engineer, *Archimedes*, who was unfortunately ſlain in *Syracuſe*, when that city was taken by *Marcellus*.

Year of the flood 2141. Before Chriſt 207.

Many of the *Greek*, *African*, and *Sicilian* maſons, had now travelled into the north and weſt of of *Europe*, and propagated their uſeful art in *Italy*, *Spain*, and the *Balearic* iſlands; being every where well received, and cordially entertained. In all nations, hitherto, we find the maſons, above all other artiſts, to have been highly favoured by the eminent and noble, who wiſely joined the lodges, for the better conducting of their various undertakings in old architecture.

The *Tuſcans*, who had long imitated the *Greeks* in arts and ſciences, inſtructed the *Romans* in the ſciences and the improvement of architecture:

Year of the flood 2115. Before Christ 29.

for *Marcellus* about this time erected his famous theatre, with a temple to Virtue, and another to Honour: and when, under *Scipio Asiaticus*, they beheld with astonishment the *Grecian* and *Asiatic* buildings standing in full splendour, they resolved to imitate the same, especially after the destruction of *Carthage* and *Corinth*. In a short time were built the palace of *Paulus Æmilius*, the triumphal arch of *Marius*, the three amazing theatres of *Scaurus*, the library of *Lucullus*, the theatre of *Pompey*, with his palace and temple of Victory; the great circus of *Julius Cæsar*, and his fine palace and temple of *Venus*: *Cæsar* intended, after the reduction of the *Parthians*, as GRAND MASTER of the *Roman* republic, to

Year of the flood 2304. before Christ 44.

have employed the craft in many other great works in *Rome*; but was basely murdered by *Brutus*, and others, before he had put those great designs in execution: his death was soon followed by the conquest of *Egypt*, the death of *Cleopatra*, and the end of the *Grecian* monarchy; and the commencement of the *Roman* empire, by the victory *Augustus* gained over *Anthony* at *Actium*.

Rome became now the centre both of learning and supreme power, under *Augustus* the illustrious

Year of the flood 2319. Before Christ 29.

grand master, with his deputy *Agrippa*; who erected the great portico of the *Pantheon*; and his principal warden, the learned *Vitruvius*, became the

the father of true architecture by his admirable writings. This mighty patron employed the fellow-crafts, in repairing the public edifices after the wars, and in building the bridge of *Ariminum*, the temple of *Apollo*, of *Mars* the *Avenger*, and of the *Rotundo*, called *Galluvio*, the great forum, and his own principal palace, the fine mausoleum, the statue in the capitol, the curious library, and the park: and the eminent following his example, built above 100 marble palaces fit for the greatest kings; whereby many lodges were constituted in the city and suburbs: so that *Augustus* justly said, when dying, *I found* Rome *built of brick, but I leave it built of marble.* The remains of ancient *Rome* are so just and elegant, that they are the best patterns of true masonry extant, being all the old *Grecian* architecture in epitome.

Year of the flood 2311. before Christ 37.

The *Asmonæan* princes, and the high priest of the *Jews*, had been *grand masters*, and had the direction of the fraternity for many years in *Judea*; till *Herod*, the *Idumæan*, came to be king, who, by cutting off the *Asmonæans*, made the sanhedrim useless, and set up high priests at his pleasure; and after the battle of *Actium*, being reconciled to *Augustus*, he began to shew his mighty skill in masonry, and became an excellent grand master, or patron of the lodges, sent for the most expert fellow-crafts of *Greece*, to assist his own masons; and soon built a splendid *Grecian* theatre

at

at *Jerusalem*, and rebuilt *Samaria*, which he called *Sebaste*, with a little, but most delicate temple, like to that of *Jerusalem*. He made *Cæsarea* the best harbour of *Palestine*, and built a temple of white marble at *Paneas*, together with the cities *Antipatris*, *Phasaelis*, and *Cypron*, and the admirable tower of *Phasael*, at *Jerusalem*, larger in dimensions than the *Pharos of Alexandria*.

Herod being in full enjoyment of peace and plenty, formed a design of new-building the temple at *Jerusalem*, whereby he thought he should not only reconcile to himself the affections of the *Jews*, but also erect a monument of lasting honour to his own name. The temple built after the return of the *Jews* from the *Babylonish* captivity, tho' an admirable building, fell much short of that of *Solomon*'s in the height, magnificence, and other particulars; and 500 years being elapsed since its erection, several decays had happened to it, both by the length of time, and also by the violence of enemies. For the amending and repairing of those defects and decays, *Herod* proposed to build the whole temple anew, and, in a general assembly of the people, offered to them what he intended. But when he found them startled at the proposal, to deliver them from their fears, he told them that he would not take down the old temple, till he had all the materials ready for erecting a new one in its place; and accordingly he did forthwith set himself

ſelf to make all manner of preparations for it, employing therein 1000 waggons for carrying off the ſtone and timber; 10,000 maſons, beſides labourers, to fit all things for the building, and marſhalled them into lodges, under 1000 prieſts and *Levites*, ſkilful in all parts of architecture, to ſuperviſe and direct them in the work, himſelf acting as GRAND MASTER, with his wardens, *Hillel* and *Shammai*, two learned rabbins of great reputation. By theſe means, in two years time, he had got all things ready for the building, and then, and not before, did he pull down the old temple to the very foundations.

Year of the flood 2329 Before Chriſt 19.

The *foot-ſtone* of the new temple was levelled juſt forty-ſix years before the firſt paſſover of *Chriſt*'s perſonal miniſtry, at which time the *Jews* told him, *John* ii. 20. *Forty and ſix years hath his temple been in building:* for although then forty-ſix years had paſſed from the time it was begun; yet that part which was moſt properly the temple, that is, that which contained the holy place, the holy of holies in the eaſt, and the porch in the weſt, through which was the paſſage leading to both, were finiſhed at an amazing coſt in the ſhort ſpace of one year and ſix months, and the reſt deſigned by *Herod*, in eight years more: when the *fraternity* celebrated the *cape-ſtone*, with great joy and in *due* form; and the King ſolemnized its dedication with great pomp and expence;

Year of the flood 2341. Before Chriſt 7.

pence; and the day appointed for it, falling in with the day of the year when he first received the crown, augmented the solemnity.

Josephus describes the temple of *Herod* (*lib.* xv. *cap.* 14.), as a most admirable and magnificent fabric of marble, set off with the greatest profusion of rich and costly decorations, and the finest building upon earth, since the days of *Solomon*; being much larger than the temple of *Zerubabel*; besides the advantage of the *Grecian* style, and the *Corinthian* order of architecture, with all its later improvements.

While *Herod* was accomplishing these great works in *Judea*, the temple of *Janus* was shut up at *Rome*; being only the fifth time of that ceremonial since the building of that city; and at this time there was a general peace over all the world, and so continued for twelve years together; which was a very proper prelude for ushering in his coming, who was the Prince of peace; for at this period, JESUS CHRIST, EMMANUEL, the great architect of the *Christian* church, was born at *Bethlehem* of *Judea*. This transcendent event fell out the fourth year before the vulgar *Christian* æra, the 4000th year of *Masonry*, the twenty-third of King *Herod*, and the twenty-sixth of *Augustus*, after the conquest of *Egypt*.

Year of the world 4000, of the flood 2344. Before Christ 4.

Some months after the birth of *Christ*, King *Herod* died, and notwithstanding his vast designs, and prodigious expence in *masonry*, he died rich.

During

During the long reign of *Augustus*, the *craft* we have seen was well cultivated, and worthy *craftsmen* every where employed and encouraged, as well in *Europe* as in *Asia*, till his death, which happened at *Nola*, in *Campania*, after a glorious reign of forty four years.

CHAP. VII.

The state of MASONRY *from the birth of* Christ *to the restoration of the* Augustan *style in* Italy.

TIBERIUS, the colleague of *Augustus*, having attained to the imperial throne became a patron and encourager of the fraternity; and under him also the Lord JESUS CHRIST was crucified without the walls of *Jerusalem*, by *Pontius Pilate*, the *Roman* governor of *Judea*, and rose again the third day for the justification of all that believe in him: *Tiberius* afterwards banished *Pilate* for his injustice to *Christ*. The *Augustan* style was much cultivated, and the expert craftsmen met with great encouragement; and that even by *Nero*, who raised his own statue of brass, 110 feet high, and a most glorious gilded palace; and also by *Vespasian*, who sent his brave son *Titus* to subdue the *Jews*, and take *Jerusalem*, when a soldier in the sack of the town, contrary to the orders of that generous and noble conqueror, set fire to the temple; soon after that,

Year of the world 4036. of the flood 2380. After Christ 54.

Year of the world 4073. Of the flood 2417. After Christ 70.

that, the whole city was levelled with the ground; not one ſtone being left upon another, and the conqueror ordered a plough to paſs over the ruins thereof, as a teſtimony of its irrecoverable ſtate and final deſolation, agreeable to the prophecies that foretold its deſtruction.

Upon the return of *Titus* from the overthrow of the *Jewiſh* nation, he cauſed a triumphal arch, adorned with ſplendid engravings and ſculpture, to be built, and ſoon after his noble palace, with the famous ſtatue of *Laocoon* of one ſtone. *Domitian* built the temple of *Minerva*, and rebuilt that of *Jupiter Capitolinus*, which he overlaid with plates of gold: he alſo built a palace more rich and grand than that of *Auguſtus*.

After Chriſt 114.

Trajan, by his warden the renowned architect *Apollodorus*, laid a wonderful bridge over the *Danube*, built a noble circus and palace, two triumphal arches, and his famous column, that exceeds all admiration, being 128 feet high, and the aſcent to the top of it by 123 ſtairs, with forty-four windows. The aſhes of this Emperor were put into an urn, and repoſited in the top of this ſtately column: it was, moreover, adorned with figures in *baſſo relievo*, aſcending in ſpiral lines from the baſe to the capital. The *Roman* columns were not wont to be raiſed without ſome myſtical ſignification or other, and in this reſpect they followed the inventions of the *Solomonian* and *Egyptian* maſons; ſome being monuments of ſtability and firmneſs, ſome of famous and noble achievements;

achievements; and others of captivity, reproach, and overthrow. *Adrian*, who was a learned designer and *operative mason*, repaired the public buildings, built the *Roman wall* in *Britain*, an amazing work; a commodious bridge at *Rome;* and his famous *Mausoleum*, with exact colonading: and thus flourished the royal art down to *Constantine the Great*, who reared, at *Rome*, the last triumphal arch of the *Augustan* style: for he removed his throne to *Byzantium*, which he named *Constantinople*, with all the portable monuments of art from *Italy*, and the best artists, to embellish his new metropolis, that, together with the craft of masonry, flourished till the empire was partitioned between *Valentinian* in the west at *Rome*, and *Valens*, in the east at *Constantinople*.

After Christ 130.

After Christ 306.

To the empire of the east succeeded *Theodosius the Great*, who gloried in being patron of all the designers and operators, the same as *grand master*, and loved them so well, that, by a law, he exempted all the *craft* from taxation: he stopped the career of the northern nations, who had over-run the polite world like a deluge, with the most ferocious rage, and the grossest ignorance, defacing and destroying all the noble monuments of antiquity, and all appearances of the liberal arts and sciences, being the declared enemies of literature. *Theodosius* became sole emperor of the east and west, but unhappily partitioned it again between his two sons,

After Christ 378.

Honorius and *Arcadius;* the latter of whom enriched the city of *Constantinople* with many superb structures, and a lofty pillar, with a flight of stairs in the heart of it, 147 feet high. *Theodosius* the younger also enriched the same city with many statues, columns, and obelisks, being the spoils of war from *Greece*, *Egypt*, and *Asia;* and employed the craft in repairing and erecting some additional works to the great church of St *Sophia.*

After Christ 526.

Justinian I. supported the lodges of artists or craftsmen, and restored the whole *Roman* empire almost to its former greatness and glory: for, in pure zeal for the *Augustan* style, and all noble sciences, now in the extremest peril of being lost, he sent his general, the brave and renowned *Belisarius*, with a powerful army against *Totila* the *Goth*, who with a multitude of *savages* had taken old *Rome*, and set it on fire, which continued burning for thirteen days together, when about two thirds of that lofty city were laid in ashes, or levelled with the ground; and must all have undergone the same fate, but

After Christ 547.

that the dastardly crew were forced to fly on the approach of *Belisarius.* But what they had demolished soon brought on the destruction of the rest; so that at this period may be fixed the total departure of arts and learning from *Italy* and the west; the *Augustan* style, with all its noble improvements, the *worthy craft* of *masonry*, and the *harmony* of the *lodges*, being, by *Gothic* ignorance, overthrown and forgotten.

Justinian

Justinian collected the body of the civil law, which, by the judgment and industry of *Trebonian* and other coadjutors, was digested into the form we now have it: he also expended thirty-four millions of gold in rebuilding the church of St *Sophia*, which he intended should equal, if not excel the temple of *Solomon;* but in vain. This emperor caused the eyes of *Belisarius* to be put out, and otherwise so persecuted him, that he was forced to beg at the great gate of St *Sophia*, * *Date obolum Belisario, quem virtus extulit, invidia depressit:* many great and noble actions were performed by *Justinian*, but all of them will not wipe off his savage ingratitude to so worthy a man. After Christ 560.

From this period, the science and the art began to decline apace in the east, as we have already observed it had done in the west; bloody persecutions and wars were for several ages carried on, and most of the emperors murdered by their successors; with millions of brutal actions, that degraded and disgraced the Christian name: their wickedness did not, however, go unchastised; for the *Mahomedans* now began to be very powerful, and every where triumphed over their wretched and wicked opponents, and with fire and sword overthrew all the glorious monuments of art in their way: every thing that had the least After Christ 565. After Christ 622.

* Give a halfpenny to Belisarius, whom virtue hath raised, and envy depressed.

appearance

appearance of elegance, or places dedicated to learned uses, were assuredly doomed to immediate destruction. So that arts and sciences, with the craft of masonry, now suffered more in *Asia* and *Africa*, than at any period of time before; and the *Augustan* style in the east is thereby, in all probability, buried in oblivion for ever.

After Christ 710.

Thus that noble, just, and beautiful manner of building was quite lost, and the very principles thereof forgotten; for when the *Goths*, and those conquered by them, began to affect stately structures, their architecture, which probably they had but at second hand from the *Arabs* and *Moors*, became so coarse and artless, that the greatest of their architects knew nothing of just designing; they wanted both heads and hands to imitate the ancients, yet hammered out a style of their own, called *Gothic;* the remaining monuments of which, loaded with vast improprieties, are evidences of the ignorance of the architects: so far indeed they differed from the ancients in their proportions and ornaments, that its columns are either too massy, in a form of vast pillars, or as slender as poles, having capitals without any certain dimensions, carved with the leaves of branch-ursin, thistles, coleworts, *&c.* and likewise adorned with expensive carvings, and costly, though lamentable imagery, without any of that august beauty and just symmetry, which the fabrics of the ancients entertain us with: yet it must be owned,

owned, that the endeavours of the *Gothic* craftſmen to ſupply the want of good old ſkill, with their numerous and coſtly decorations for that purpoſe, was very laudable, and manifeſted their great eſteem for the *royal art*, and have, it muſt be confeſſed, rendered their ſtructures very venerable and magnificent, though bearing no compariſon with the true high taſte of the *Grecian* or *Roman* ſtyle.

Charlemagne laboured ſtrenuouſly to reſtore ancient architecture, kept up ſome lodges, and gave great encouragement to the craft; the *French* made alſo very great progreſs in the ſame grand deſign, under *Hugh Capet*. His ſon *Robert* vigorouſly proſecuted the deſign of his father, and by degrees *old architecture* was run almoſt into as great an exceſs of delicacy, as the *Gothic* had done before in maſſiveneſs. After Chriſt 771.

True maſonry began to revive again in *Tuſcany*, where *Buſchatto* the *Greek* began a faint imitation of the ancients in the church of St *John* at *Piſa*, and formed a new lodge there. *Il Buono* made a farther progreſs therein at *Ravenna*, and built a ſteeple of St *Mark* at *Venice*. He was ſucceeded by a great number of able maſters, who ſpread the royal art all over *Italy*. But the *Gothic* ſtyle was not quite left off at *Florence*, where a learned lodge of deſigners was eſtabliſhed, till *Bruneelſchi*, having After Chriſt 1013. After Chriſt 1152.

ving ſtudied at *Rome* the beauty and juſtneſs of the old *Roman* buildings there ſtanding or proſtrate, returned and eſtabliſhed the complete uſe of the *Doric*, *Ionic*, *Corinthian*, and *Compoſite* orders; which event happened 853 years after the devaſtation of *Totila*.

After Chriſt 1400.

This happy reſtoration of the *Auguſtan* ſtyle was alſo much owing to the princes of the houſe of *Medicis*: for *John de Medicis*, Duke of *Florence*, became the patron or grand maſter of the aforeſaid lodge or academy; and his ſon *Coſmo* I. erected a fine library of the beſt manuſcripts from *Greece* and *Aſia*, with a curious cabinet of the rareſt and moſt valuable things the earth could produce. His grandſon, *Laurenzo* I. enriched the ſame at a vaſt expence, and built a great gallery in his garden for educating the moſt promiſing youth, of whom *Michael Angelo* was his favourite. His ſecond ſon *John*, elected Pope *Leo* the Tenth, was *grand maſter* in rearing the cathedral of St *Peter* at *Rome*. His couſin *Julius*, afterwards Pope *Clement* the Seventh, alſo carried on St *Peter*'s as grand maſter: and ſo that whole family thought it their honour to encourage arts and ſciences, and promote the intereſts of the *fraternity*, down to *Coſmo* the Second, created Grand Duke of *Tuſcany*, who was the *Auguſtus* of his day, as the patron of true architecture.

After Chriſt 1450.

After Chriſt 1561.

Baptiſta

Baptiſta Alberti was the firſt modern who wrote concerning architecture, in which he was, ſoon followed by many able maſters down to *Andrea Palladio* at *Venice*, who had acquired great renown by his indefatigable labours, to revive and reſtore the *Auguſtan* ſtyle. Thus was *Italy* again the miſtreſs of the world, not indeed for imperial power, but for the arts of deſigning and building; now revived from *Gothic* rubbiſh and imperfection, and raiſed to an eminence little inferior to that of their former moſt ſplendid and perfect ſtate.

From *Italy* the *Auguſtan* ſtyle ſoon ſpread all over *Europe*; for almoſt in every town, where great works were carrying on, the *craft* formed themſelves into *lodges*, read *lectures*, communicated their *ſecrets* and *hints* of knowledge, and performed all other good *old* uſages, that are preſerved among maſons to this day, and perhaps will be to the end of time.

Upon the perfect re eſtabliſhment of old architecture, the *fraternity* were not only ſupported in raiſing mighty works, but the great and noble encouraged and patronized the *lodges*, becoming *brethren* of the *craft*; which preſaged them a happy proſpect of quietly enjoying their *freedom* down many ages. So that here it will be very neceſſary to break off their ſtory, and purſue the hiſtory of maſonry into *Britain*, to the ſame happy period of being patronized by the good, the great, and brave, the friends of freedom and of *Britain*, down to our own times.

THE

THE HISTORY OF MASONRY in BRITAIN.

CHAP. I.

The state of MASONRY *in* England, *from the earliest tradition to the* Norman *conquest.*

HISTORY is silent how long the posterity of *Japhet*, in the north and west of *Europe*, had lost their original fine skill, that they brought from the plains of *Shinaar*, or how the knowledge thereof came first into the *British* isles; the most early histories of our country being so interlarded with fables, and perplexed with contrarieties, that authors consent not where to begin, how to go on, or where to end, that the parts of it may with any tolerable colour of truth hang together.

Yet certain it is, that the first inhabitants of this island must have brought with them no small knowledge in masonry, as there are the strongest reasons to believe they were not the meanest proficients in the art of navigation; and the one was without doubt as necessary for them as the other.

There

There are yet in being ſome remains of very admirable ſkill in architecture, much earlier than the *Romans*, but now ſo defaced by villainous hands, and the ruins of time, that, from the remaining rude ſtructures thereof, it is hard to determine what might have been their original uſe, or in what a ſkilful manner they might have been deſigned: or how far we may preſume to fix the name of barbarous and rude on what at this day is infinitely beyond the contrivance of any modern invention; as the means of performing thoſe great works were perhaps loſt ſoon after the age of thoſe very barbarians who performed them.

The *Druids* in *Britain* had many of the uſages of maſons amongſt them, probably gathered from the *Magians*; they held the immortality and tranſmigration of ſouls from one body to another, held their aſſemblies in woods and groves, or under ſome wide-ſpreading oak; which was alſo the practice of the patriarchs: and what they taught was committed to *memory*, and not on any account allowed to be *written*. They determined all cauſes, eccleſiaſtical and civil; taught philoſophy, aſtrology, politics, rites, and ceremonies, and poetry; and in ſongs ſet forth the heroic deeds of great men, to the imitation of poſterity.

The *Trojan* race of *Britons* built many towns, eſpecially *Ebrank*, commended for a very

Year of the flood 1300. Before Chriſt 1030.

great builder; from whom we have the cities of *Tork* and *Edinburgh;* his successors built *Canterbury, Winchester,* and *Shaftsbury;* with many temples to *Apollo, Diana,* &c.

Year of the flood 1444. Before Christ 904.

Bladud is asserted to have been bred at *Athens,* and from thence returning a great mathematician and architect, brought four philosophers with him, which he placed at *Stamford,* having made that town a kind of university. He also built *Bath,* produced the hot waters there, committing the conservation thereof to *Minerva;* but presuming to fly with artificial wings, he fell from *Apollo*'s temple in *Treynovant,* now St *Paul*'s, *London,* and so ended his days.

Before Christ 55.

Upon the introduction of the *Romans,* arts and sciences flourished apace; the famous wall from *Solway* to *Tinmouth,* with many towns and castles, were built in a regular manner, and courts of justice and temples began to rise in splendor: But afterwards bloody wars breaking out between the conquerors and conquered, threw all into confusion again; for from the beginning it has been the fate of masons and masonry to suffer by wars, and ever transcendently to flourish in the glorious and happy days of peace.

After Christ 287.

The noble science of geometry and architecture suffered great decay, till the reign of *Carausius,* who having shaken off the *Roman* yoke, contrived by all means

to

to render his perſon and government acceptable to the people, by encouraging all worthy arts, together with the *craft* of *maſonry*, particularly at *Verulam*, where *Albanus*, a worthy knight, was ſteward of his houſehold, and overſeer of his works; and geometry was then taught to moſt workmen concerned in building. This *Albanus* was afterwards converted to the Chriſtian faith, by the preaching of *Amphibalus* of *Caerleon*, who hearing of his worthy deeds and great fame, came to him, and accompliſhed his converſion. St *Alban* was the firſt who ſuffered martyrdom for the Chriſtian religion in *Britain*. After Chriſt 303.

The old conſtitutions affirm, and the old *Engliſh* maſons as firmly believe it, that *Carauſius* employed St *Alban* to "environ the city of *Verulam* with a ſtone-wall, and to build him a "fine palace; for which that *Britiſh* king made "St *Alban* the ſteward of his houſehold, and "chief ruler of the realm.

"St *Alban* alſo loved *maſons* well, and che-"riſhed them much, and he made their pay "right good, *viz.* two ſhillings *per* week, and "three-pence to their cheer; whereas before "that time, through all the land, a *maſon* had "but a penny a-day, and his meat. He alſo ob-"tained of the king a charter for the *free ma-"ſons* for to hold a general council, and gave it "the name of ASSEMBLY, and was thereat him-"ſelf as GRAND MASTER, and helped to make

"*maſons*,

"*masons*, and gave them good *charges* and *re-*
"*gulations*."

After Christ 320. Soon after *Constantine the Great*, born in *Britain*, succeeded, who partitioned *South Britain* into provinces. During his reign the Christian religion flourished, the *Britons* enjoyed peace and plenty, and old *Roman* masonry once more appeared in many stately and curious buildings. In him expired the *Roman* vassalage, which had subsisted above 400 years.

After Christ 388. But too soon was this dawning of glorious days eclipsed by most cruel and bloody wars; for *Gracian*, who was a *Briton* by birth and education, so tyrannized over his countrymen, that in a short space he was slain; and now being destitute of a leader, the *Irish*, *Scots*, and *Picts* broke in upon them, civil dissensions raged, and nothing but famine, blood, and desolation was before their eyes. The noble and goodly structures every where were demolished, and the liberal arts despised and forgotten.

The *Anglo-Saxons* were all rough ignorant Heathens; and despising every thing but war, gave the finishing stroke to all the remains of ancient learning that their brother-savages had by accident left undemolished; affecting only their barbarous manner of life, till some pious teachers from *Wales* and *Scotland* converted many to the

Christian

Christian faith, but none of their kings, till *Augustine* the monk baptized *Ethelbert* king of *Kent*, and in a few years after, all the kings of the heptarch were converted. Then churches, monasteries, palaces, and beautiful mansions, were built; and although they too late lamented the ignorant and destructive conduct of their forefathers, yet they knew not how to construct the *old architecture;* but being zealous to the utmost of what they knew, followed the *Gothic* style in building many palaces, castles, fortified cities, and cathedral churches. They required many *masons*, who formed themselves into *lodges*, by direction of foreigners that came over to help them. After Christ 597.

These *Saxon* lodges continued to improve, till *Kenred* king of *Mercia*, and general monarch, sent to *Charles Martel*, the right worshipful grand master of *France*, father of King *Pepin*, who had been educated by brother *Minus Grecus:* he sent from thence some expert *masons* to teach the *Saxons* those laws and usages of the *craft* that had been preserved from the havock of the *Goths*, but not the *Augustan* style, for that was buried in its own ruins in the west. After Christ 710.

The clergy now studied geometry and architecture, such as it was, because, tho' noble and wealthy, the kings and queens thought it meritorious to build churches and other pious foundations, where many of them led a recluse life, and ended their days; their holy houses or monasteries

nasteries were under the direction of the clergy, where the lodges usually were held.

After Christ 830. to 872. *Egbert*, the first king of all *England*, fortified his sea-ports, and *Alfred the Great* increased the navy, and fortified and rebuilt many towns, and founded the university of *Oxford*. He had about him the best architects, was the best king of *England*, employed the *fellow-crafts* wholly in brick and stone, and died illustrious in the year 900.

After Christ 920. *Edward*, his successor, left masonry to the deputy-king of *Mercia*, but afterwards placed his learned brother *Ethelward*, at the head of the fraternity, and founded the university of *Cambridge*, that had been long a nursery of the learned.

After Christ 924. *Athelstan* ascended the throne, and at first left the *craft* to the care of his valiant and active brother *Edwin*, called in some copies his son; but in all the *old* constitutions, it is thus set forth, *viz.* "That though the "ancient records of the brotherhood in *England* "were many of them destroyed, or lost in the "wars of the *Saxons* and *Danes*, yet King *Athel*"*stan*, the grandson of *Alfred the Great*, a migh-

After Christ 930. "ty architect, the first anointed "king of *England*, and who trans-"lated the *Holy Bible* into the *Saxon* tongue, when "he had brought the land into rest and peace, "built many great works, and encouraged many "masons from *France*, who were appointed over-

"seers

" ſeers thereof, and brought with them the char-
" ges and regulations of the lodges, preſerved
" ſince the *Roman* times, who alſo prevailed with
" the king to improve the conſtitution of the *Eng-*
" *liſh* lodges, according to the foreign model, and
" to increaſe the wages of working maſons.
" That the ſaid king's brother, Prince *Edwin*,
" being taught maſonry, and taking upon him
" the charges of a MASTER-MASON, for the love
" he had to the ſaid craft, and the honourable
" principles whereon it is founded, purchaſed a
" free charter of his father, for the maſons to
" have a *correction* amongſt themſelves, as it was
" anciently expreſſed, or a freedom and power
" to regulate themſelves, to amend what might
" happen amiſs within the *craft*, and to hold a
" yearly *communication*, and *general aſſembly*.

" That accordingly Prince *Edwin* ſummoned
" all the maſons in the realm to meet him in a
" congregation at *York*, in *June*, *anno Dom.* 926;
" who came and compoſed a general or GRAND
" LODGE, of which he was *grand maſter*. And
" having brought with them all the old writings,
" and records of the *craft* extant, ſome in *Greek*,
" ſome in *Latin*, ſome in *French*, and other lan-
" guages, from the contents thereof that aſ-
" ſembly framed the conſtitutions and charges of
" an *Engliſh* lodge, made a law to preſerve and
" obſerve the ſame in all time coming, and or-
" dained good pay for the *working maſons*."

But good Prince *Edwin* died two years before
the

After Christ 938. the king, to the great grief of the *fraternity;* though his memory is honourably mentioned in all the *old* constitutions, and will for ever be revered in the *lodges*. Much more might here be said of this worthy prince, but that shall be reserved for another part of this history.

The succeeding *Saxon* and *Danish* kings continued to employ the craft in re-
After Christ 955. to 1041. building *Glastonbury*, to build and rebuild many religious houses; and in the reign of *Canute*, arts and sciences flourished. *Leofric*, the wealthy Earl of *Coventry*, at the head of the *free masons*, built the abbey of *Coventry;* and the king built *Westminster-abbey*, though not as it now stands.

CHAP. II.

The state of MASONRY *from the* Norman *conquest to the reign of* James I.

After Christ 1070. THE *Norman* princes, in imitation of their *Saxon* and *Danish* predecessors, encouraged the craft, and many noble persons became good architects, particularly *Gundulph*, Bishop of *Rochester*, and *Roger de Montgomery*, Earl of *Shrewsbury* and *Arundel*, who were at the head of the *masons*, both for ci-
After Christ 1090 vil and sacred architecture; and among many other edifices, built the palace of *Westminster*, and *Westminster-hall*, two

two hundred and seventy feet long, and seventy-four feet broad, the largest single room upon earth.

Now the *Norman* barons found their great possessions in *England* were mostly the spoil of the *Saxons*, and held only on the uncertain tenure of royal pleasure; and finding that the laws of the *Anglo-Saxons* were much better adapted for securing the people's property than those of *Normandy*, the *Normans* began to call themselves *Englishmen*, asserted the *Saxon* rights, and obtained the first *magna charta*, or deed of rights and liberties of an *Englishman*. After Christ 1100.

The masons, during the reign of King *Stephen*, were as much employed as the soldiers, under their grand master *Gilbert de Clare*, Marquis of *Pembroke*, by whom were built six religious houses, and the chapel of St *Stephen*, in the palace at *Westminister*, now the house of the Commons of *Great Britain*; continuing still to flourish till the glorious reign of King *Edward* the Third, who became the patron of arts and sciences. After Christ 1146. After Christ 1357.

The *charges* and *regulations* of masons were now for good reasons revised and meliorated, as an old record thus sets forth. "In the glorious reign of King *Edward* the Third, when lodges were many and frequent, the *grand master*, with his *wardens*, at the head of the *grand lodge*, with the consent of the lords of this realm, then generally *free masons*, ordained,

" I. That for the future, at the making or ad-
" miſſion of a *brother*, the conſtitutions and pro-
" per charges and monitions ſhould be read by
" the maſter or warden, as hereunto annexed.

" II. That maſter-maſons, or maſters of work,
" ſhall be examined if they be able of cunning
" to ſerve their reſpective lords, as well the
" higheſt as the loweſt, to the honour and wor-
" ſhip of the aforeſaid art, and to the profit of
" their lords; for they be the lords that employ
" them, and pay them for their ſervice and travel.

" III. That when the maſter and wardens meet
" in a lodge, the ſheriff, if need be, or the mayor
" or alderman, if a brother, where the *chapter* or
" *congregation* is held, ſhall be made *fellow* and *ſo-*
" *ciate* to the *maſter*, in help of him againſt re-
" bels, and for upbearing the rights of the realm.

" IV. That *entered 'prentices*, at their ma-
" king, ſhall be charged not to be thieves, nor
" thieves maintainers. That the *fellow-crafts*
" ſhall travel honeſtly for their pay, and love
" their fellows as themſelves, and that all ſhall
" be true to the King of *England*, to the realm,
" and to the lodge.

" V. That if any of the fraternity ſhall be
" fractious, mutinous, or diſobedient to the
" GRAND MASTER's orders, and after proper ad-
" monitions, ſhould perſiſt in his rebellion, then
" the lodge ſhall determine againſt him, that he
" ſhall forſwear, or renounce his maſonry, and
" ſhall no more be of the craft; the which if he

" preſume

"presume to do, he shall be prisoned till his "grace be granted him and issued: for this "cause, principally, have these congregations "been ordained, that as well the lowest as the "highest should be well and truly served in this "art. *Amen.* So mote it be."

Richard the Second succeeded his grandfather, and employed *William* of *Wickham*, bishop of *Winchester*, as grand master, to rebuild *Westminster-hall* as it now stands; and *Wickham* also, at his own cost, built *New-college* in *Oxford*, and founded *Winchester-college*. At last, when King *Richard* was in *Ireland*, *Henry* Duke of *Lancaster* got the parliament to depose him, and next year procured his being murdered; who, after thus supplanting the unfortunate *Richard*, mounted the throne, by the name of King *Henry the Fourth*. He appointed *Thomas Fitz-Allen*, Earl of *Surrey*, grand master, founded *Battle-abbey*, and afterwards that of *Fotheringay*. In his reign the citizens of *London* built their large and magnificent *Guild-hall*.

After Christ 1390.

The masons thus flourishing, held their *lodges* and *communications* more frequent than ever, and joy and harmony abounded, when, unthought of, nothing less than their utter extirpation was intended. For,

In the minority of King *Henry* the Sixth, the commons of *England* thought the masons worthy their notice, by attempting to disturb and overthrow all their lodges

After Christ 1425.

lodges and communications for ever, by the following act of the third year of the said King, and the fourth of his age, intitled,

MASONS *shall not confederate in chapters or congregations.*

" Whereas, by the yearly *congregations* and " *confederacies* made by the masons in their *ge-* " *neral assemblies*, the good course and effect of " the statutes of labourers be openly violated and broken, in subversion of the law, and " to the great damage of all the commons: our " Sovereign Lord the King, willing in this case " to provide a remedy, by the advice and consent aforesaid, and at THE SPECIAL REQUEST " OF THE COMMONS, hath ordained and established, that such *chapters* and *congregations* " shall not be hereafter holden; and if any such " be made, they that cause such *chapters* and " *congregations* to be holden, and thereof convicted, it shall be adjudged felony: and that " the other masons, who come to such *chapters* " and *congregations*, be punished by prisonment " of their bodies, and make fine and ransom at " the king's will."

However, this thundering ordinance was never once executed, or in the least intimidated them from holding their *assemblies*, nor did they ever desire any of their eminent and noble brethren to get this act repealed, as they meddled not with any affairs of state; and for the wages of working masons free of the *lodge*, their laws forbade

all

all combinations, trusting to their lords and founders for their reward, according to merit and love, and not for money.

Nay, in the minority of this very king, a good lodge was held at *Canterbury*, under Grand Master *Chicheley*, as appears from the *Latin* register of *William Molart*, prior of *Canterbury*, in manuscript, pag. 88. in which are named *Thomas Stapylton*, the master, *John Morris*, custos de la lodge lathotamorum, or, *warden of the lodge of masons*, with fifteen *fellow-crafts*, and three *entered apprentices*, all there named. After Christ 1429.

And another record says, "The company of masons, being otherwise termed *free-masons*, of ancient standing, and good reckoning, by means of affable and kind meetings diverse times, and as a loving brotherhood use to do, did frequent this mutual assembly in the time of King *Henry* the Sixth, in the twelfth year of his most gracious reign, when *Henry* was thirteen years of age, *anno Dom.* 1434." And the said record describing a coat of arms, much the same with that of the *London* company of freeman masons, it is generally believed that the said company is descended of the ancient fraternity; and that, in former times, no man was made free of that company until he was installed in some lodge of *free* and *accepted* masons, as a necessary qualification. So that, before the troubles of this unfortunate king, the masons

were

were every where in great esteem, and much employed: for the above record says farther, "That the charges and laws of the free masons, "have been seen and perused by our late Sove-"reign, King *Henry* the Sixth, and by the lords "of his most honourable council, who have al-"lowed them, and declared, that they be right, "good and reasonable to be holden, as they "have been drawn out and collected from the "records of ancient times," *&c.*

In the year 1442, King *Henry* himself was made a mason, and his example was followed by many lords and gentlemen of the court. By what follows, it will be found, how very intent he was upon a thorough knowledge of the royal art, even before he was admitted amongst them. No doubt but every reader will feel some satisfaction in looking over this antique relation, tho' none more so than the true and faithful brother, in observing the glimmering conjectures of an unenlightened person, upon the fundamental principles, history, and traditions of the royal art, though a philosopher of as great merit and penetration as this nation ever produced.

A LETTER *from the learned Mr* JOHN LOCKE *to the Right Hon.* THOMAS *Earl of* PEMBROKE, *with an old* manuſcript *on the ſubject of* FREE-MASONRY.

My LORD, *6th May*, 1696.

I Have at length, by the help of Mr *Collins*, procured a copy of that MS. in the *Bodleian* library, which you were ſo curious to ſee: and, in obedience to your Lordſhip's commands, I herewith ſend it to you. Moſt of the notes annexed to it, are what I made yeſterday for the reading of my Lady MASHAM; who is become ſo fond of maſonry, as to ſay, that ſhe now more than ever wiſhes herſelf a man, that ſhe might be capable of admiſſion into the fraternity.

The MS. of which this is a copy, appears to be about 160 years old: yet (as your Lordſhip will obſerve by the title) it is itſelf a copy of one yet more ancient by about 100 years; for the original is ſaid to have been the hand-writing of K. *Henry* VI. Where that prince had it, is at preſent an uncertainty; but it ſeems to me to be an examination (taken perhaps before the king) of ſome one of the brotherhood of MASONS; among whom he entered himſelf, as it is ſaid, when he came out of his minority, and thenceforth put a ſtop to a perſecution that had been raiſed againſt them: but I muſt not detain your Lordſhip longer by my preface from the thing itſelf.

Certayne

*Certayne questyons, with awnsweres to the same, concernynge the mystery of maconrye; wryttene by the hande of Kynge Henrye the Sixthe of the name, and faithfullye copyed by me * Johan Leylande Antiquarius, by the commaunde of his † Highnesse.*

They be as followeth,

Quest. WHAT mote ytt be ‡?

Answ. Ytt beeth the *skylle* of nature, the understondynge of the *myghte* that ys *hereynne*, and its sondrye *werckynges*; *sonderlyche*, the skylle of *rectenyngs*, of waightes and *metynges*, and the treu manere of *faconnynge* al thynges for mannes use, *headlye*, dwellynges, and buyldynges of alle kindes, and al odher thynges that *make gudde* to manne.

Quest. Where dyd ytt begyne?

Ans. Ytt dyd begynne with the fyrste || menne yn

* *John Leylande* was appointed by King Henry VIII. at the dissolution of MONASTERIES, to search for, and save such books and records as were valuable among them. He was a man of great labour and industry.

† His *Highnesse*, meaning the said King HENRY VIII. Our kings had not then the title of *Majesty*.

‡ What *mote ytt be?* that is, what may this mystery of MASONRY be?—The answer imports, that it consists in natural, mathematical, and mechanical knowledge. Some part of which (as appears by what follows) the masons pretend to have taught the rest of mankind, and some part they still conceal.

|| *Fyrste menne yn the este*, &c. It should seem by

yn the este, whych were before the fyrst manne of the weste, and comynge westlye, ytt hathe broughte *herwyth* alle comfortes to the *wylde* and comfortlesse.

Quest. Who dyd brynge ytt westlye?

Answ. The Venetians *, whoo beynge grate merchaundes, comed ffyrst ffromme the este *ynn* Venetia, ffor the *commodytye* of marchaundynge *beithe* este and weste, bey the Redde and Myddlelonde sees.

Quest. How comede ytt yn Engelonde?

Answ. Peter Gower †, a Grecian, journeyedde for *kunnynge* yn Egypte, and yn Syria, and yn everyche

y this that MASONS believe there were men in the *ast* before ADAM, who is called the *ffyrste manne f the Weste;* and that arts and sciences began in he *East*. Some authors of great note for learning ave been of the same opinion; and it is certain, hat *Europe* and *Africa* (which in respect to *Asia* ay be called *western countries*) were wild and sage, long after arts and politeness of manners ere in great perfection in *China* and the *Indies*.

* *The Venetians*, &c. In the times of monkish ignorance it is no wonder that the *Phœnicians* should mistaken for the *Venetians*. Or perhaps, if the ople were not taken one for the other, similitude sound might deceive the clerk who first took wn the examination. The *Phœnicians* were the eatest voyagers among the ancients, and were in *rope* thought to be the inventors of letters, which rhaps they brought from the *East* with other ts.

† *Peter Gower*. This must be another mistake the writer. I was puzzled at first to guess who

everyche lond *whereas* the Venetians hadde plauntedde maconrye; and *wymmynge* entraunce yn al lodges of maconnes, he lerned muche, and retournedde, and *woned* yn Grecia Magna *, *wacksynge* and becommynge a myghtye *wyse-acre* †, and gratelyche renowned; and *her* he framed

PETER GOWER should be, the name being perfectly *English;* or how a *Greek* should come by such a name. But as soon as I thought of PYTHAGORAS, I could scarce forbear smiling, to find that PHILOSOPHER had undergone a METEMPSYCHOSIS he never dreamed of. We need only consider the *French* pronunciation of his NAME, PYTHAGORE, that is, PETAGORE, to conceive how easily such a mistake might be made by an unlearned clerk. That PYTHAGORAS travelled for knowledge into EGYPT, *&c.* is known to all the learned; and that he was initiated into several different orders of PRIESTS, who in those days kept all their learning secret from the vulgar, is as well known. PYTHAGORAS also made every GEOMETRICAL theorem a secret, and admitted only such to the knowledge of them as had first undergone a five years silence. He is supposed to be the inventor of the 47th proposition of the first book of EUCLID; for which, in the joy of his heart, it is said he sacrificed a hecatcomb. He also knew the true system of the world, lately revived by COPERNICUS; and was certainly a most wonderful man. See his life by DION. HAL.

* *Grecia Magna*, a part of Italy formerly so called, in which the *Greeks* had settled a large colony.

† *Wyseacre.* This word at present signifies *simpleton*, but formerly had a quite contrary meaning. *Weisager* in the old SAXON is PHILOSOPHER, *wise-man*, or *wizard;* and having been frequently used ironically, at length came to have a direct meaning in the ironical sense. Thus DUNS SCOTUS, a man famed

framed a grate lodge at Groton *, and maked many maconnes; some whereosse dyd journeye yn Fraunce, and maked many maconnes; wherefromme, yn processe of tyme, the arte passed yn Engelonde.

Quest. Dothe maconnes descouer here artes unto odhers?

Answ. Peter Gower, whenne he journeyedde to Gernne, was ffyrste made †, and anonne techedde; evenne soe shulde all odhers be yn *recht*. Nathelesse ‡ maconnes hauethe *alweys* yn everyche syme, from tyme to tyme, communycatedde to mannkynde soche of *her* secrettes as generallyche myghte be usefulle; they haueth keped backe soch *allein* as shulde be harmefulle yff they comed in euylle haundes, *oder* soche as ne myghte be holpynge wythouten the techynges to be joynedde herwythe in the lodge, oder soche as do bynde the *freres* more strongelyche togeder, bey the proffytte and commodytye comynge to the *confrerie* herfromme.

Quest.

famed for the subtilty and acuteness of his understanding, has, by the same method of irony, given a general name to modern dunces.

* *Groton.* GROTON is the name of a place in England. The place here meant is CROTONA a city of GRECIA MAGNA, which in the time of PYTHAGORAS was very populous.

† *Fyrste made.* The word MADE I suppose has a particular meaning among the MASONS, perhaps it signifies *initiated*.

‡ *Maconnes hauethe communycatedde*, &c. This PARAGRAPH hath something remarkable in it. It contains

Queſt. Whatte artes haueth the maconnes techedde mankynde?

Anſw. The artes * *agricultura, architectura, aſtronomia, geometria, numeres, muſica, poeſie, kymiſtrye, governmente,* and *relygyonne.*

Queſt. Howe commethe maconnes more teachers than odher menne?

Anſw. The *hemſelfe* haueth allein the † arte of fyndynge neue artes, whyche arte the ffyrſte maconnes receaued from Godde; by the whyche they fyndethe whatte artes *hem pleſethe,* and the treu way of techynge the ſame. Whatt odher menne dothe ffynde out, ys *onelyche* bey chaunce, and herfore but lytel I tro.

Queſt. Whatt dothe the maconnes concele and hyde?

Anſw. They concelethe the arte of ffyndynge neue

contains a juſtification of the ſecrecy ſo much boaſted of by MASONS, and ſo much blamed by others; aſſerting, that they have in all ages diſcovered ſuch things as might be uſeful, and that they conceal ſuch *only* as would be hurtful either to the world or themſelves. What theſe ſecrets are, we ſee afterwards.

* *The artes.* AGRICULTURA, *&c.* It ſeems a bold pretence, this, of the MASONS, that they have taught mankind all theſe arts. They have their own authority for it; and I know not how we ſhall diſprove them. But what appears moſt odd is, that they reckon religion among the arts.

† *Arte of ffynding neue artes.* The art of inventing arts, muſt certainly be a moſt uſeful art. My LORD BACON'S NOVUM ORGANUM is an attempt

neue artes, and thattys for here own proffytte, and *preise* *. They concelethe the arte of kepynge secrettes †, thatt soe the worlde mayeth nothinge concele from them. Thay concelethe the arte of *wunderwerkynge*, and of *foresayinge thynges to comme*, thatt so thay same artes may not be usedde of the wyckedde to an euyell ende. Thay also concelethe the ‡ arte of chaunges, the *wey* of wynnynge the facultye ‖ of *Abrac*, the

tempt toward something of the same kind. But I much doubt, that, if ever the MASONS had it, they have now lost it; since so few new arts have been lately invented, and so many are wanted. The IDEA I have of such an art is, that it must be something proper to be applied in all the sciences generally, as ALGEBRA is in numbers, by the help of which new rules of arithmetic are, and many be found.

* *Preise.* It seems the MASONS have great regard to the reputation as well as the profit of their order; since they make it one reason for not divulging an art in common, that it may do honour to the possessors of it. I think in this particular they shew too much regard for their own society, and too little for the rest of MANKIND.

† *Arte of kepynge secrettes.* What kind of an art this is, I can by no means imagine. But certainly such an art the MASONS must have: for though, as some people suppose, they should have no secret at all, even that must be a secret, which being discovered would expose them to the highest ridicule: and therefore it requires the utmost caution to conceal it.

‡ *Arte of chaunges.* I know not what this means, unless it be the transmutation of metals.

‖ *Facultye of Abrac.* Here I am utterly in the dark.

* *Universelle*

the skylle of becommynge gude and parfyghte wythouten the holpynges of fere and hope; and the universelle * longage of maconnes.

Quest. Wyll he teche me thay same artes?

Answ. Ye shalle be techedde yff ye be werthye, and able to lerne.

Quest. Dothe all maconnes *kunne* more than odher menne?

Answ. Not so. Thay onlyche haueth *recht* and *occasyonne* more then odher menne to kunne; but manye doeth fale yn capacity, and manye

* *Universelle longage of maconnes.* An universal language has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the MASONS pretend to have such a thing among them. If it be true, I guess it must be something like the language of the PANTOMIMES among the ancient ROMANS, who are said to be able, by signs only, to express and deliver any oration intelligibly to men of all nations and languages. A man who has all these arts and advantages, is certainly in a condition to be envied: but we are told, that this is not the case with all MASONS; for though these arts are among them, and all have a right and an opportunity to know them, yet some want capacity, and others industry to acquire them. However, of all their arts and secrets, that which I desire to know most is, *the skylle of becommynge gude and parfyghte:* and I wish it were communicated to all mankind; since there is nothing more true than the beautiful sentence contained in the last answer, "That the better "men are, the more they love one another," virtue having in itself something so amiable as to charm the hearts of all that behold it.

manye more doth want induſtrye, thatt ys *per-neceſſarye* for the gaynynge all kunnynge.

Queſt, Are maconnes gudder men then odhers?

Anſw. Some macconnes are not ſo vertuous as ſome odher menne; but, yn the moſte parte, thay be more gude than they woulde be yf thay war not maconnes.

Queſt. Doth maconnes love eidther odher myghtylye, as beeth ſayde?

Anſw. Yea verylyche, and yt may not odherwiſe be: for gude menne and treu, kennynge eidher odher to be ſoche, doeth always love the more as thay be more gude.

Here endethe the queſtyonnes and awnſweres.

I know not what effect the ſight of this old paper may have upon your Lordſhip; but, for my own part, I cannot deny, that it has ſo much raiſed my curioſity, as to induce me to enter myſelf into the fraternity; which I am determined to do, (if I may be admitted), the next time I go to London, and that will be ſhortly. *I am,*

My Lord,

Your Lordſhip's moſt obedient,

and moſt humble ſervant,

JOHN LOCKE.

A

A GLOSSARY *to explain the* WORDS *in* ITALIC CHARACTERS *in the foregoing.*

ALlein, only
Alweys, always
Beithe, both
Commodytye, convenienecy
Confrerie, fraternity
Faconnynge, forming
Foresayinge, prophesying
Freres, brethren
Headlye, chiefly
Hemplesethe, they please
Hemselfe, themselves
Her, there their
Hereynne, therein
Herwyth, with it
Holpynge, beneficial
Kunne, know
Kunnynge, knowledge
Makegudde, are beneficial
Metynges, measures
Mote, may
Myddlelonde, Mediterranean
Myghte, power
Occasyonne, opportunity
Oder, or
Onelyche, only
Pernecessarye, absolutely necessary
Preise, honour
Recht, right
Reckenyngs, numbers
Sonderlyche, particularly
Skylle, knowledge
Wacksynge, growing
Werck, operation
Wey, way
Whereas, where
Woned, dwelt
Wunderwerckynge, working miracles
Wyle, savage
Wynnynge, gaining
Ynn, into

CHAP.

CHAP. III.

The state of MASONRY *from King* JAMES I. *to the union.*

FRom this time the craft suffered neglect; first by the bloody wars of the houses of *York* and *Lancaster*, and afterwards by other means, till the union of the two crowns, when true architecture began again to dawn in this western part of the world; and the progress of it would have been more rapid, if Queen *Elizabeth* had not discouraged the study of architecture. But hearing that the masons had secrets they could not or would not reveal to her, she became jealous of their assemblies, and sent an armed force to break up their annual communication at *York* on St *John*'s day, *December* 27. 1561. But Sir *Thomas Sackville*, then grand master, took care to send some of the great officers of the Queen, that were *masons*, who then joining their assembly, made honourable report to the Queen; who ever after esteemed them as the cultivators of peace, friendship, brotherly love, arts and sciences, and never meddled with those who were given to change.

In the reign of King *James* the First, the famous and learned *Inigo Jones*, being grand master, the best craftsmen from all parts resorted to him, who always allowed good wages, and seasonable times for instruction in the lodges, which he constituted with excellent by-laws, and

made them like the ſchools or academies of deſigners in *Italy*. He alſo held the quarterly communication of the GRAND LODGE, of maſters and wardens, and the annual general aſſembly and feaſt on St *John*'s day, when he was annually rechoſen, till 1618, when *William* Earl of *Pembroke* was choſen grand maſter, and being approved by the king, he appointed *Inigo Jones* his deputy grand maſter.

MASONRY thus flouriſhing, many eminent, wealthy, and learned men, at their own requeſt, were accepted as brothers, to the honour of the craft, till the King died on the twenty-ſeventh of *March*, 1625. Grand Maſter *Jones* continued in office, and vigilant in carrying on the grand deſign, till unhappily the civil wars broke out; yet even during thoſe wars the maſons met occaſionally in many places.

It may not be amiſs here to give the ſentiments and practice of old maſons, touching the government of their *grand maſters*, *viz.* That kings, and other male ſovereigns, are grand maſters during life, and appoint a deputy, or approve of his election, to preſide over the fraternity, with the title and honours of *grand maſter;* but if the ſovereign is a female, or not a brother, or a minor under a regent, not a brother; or if the male ſovereign, or the regent, though a brother, is negligent of the craft, then the *old* grand officers may aſſemble the GRAND LODGE in *due* form to elect a grand maſter, but not during life, only

only he may be annually rechoſen while he and they think fit.

After the reſtoration of King *Charles* the Second, who though he had been a maſon abroad, neglected the craft, giving himſelf entirely up to his pleaſures; however, in 1663 *Henry Jermyn*, Earl of *St Albans*, being grand maſter, Sir *John Denham*, deputy grand maſter, Sir *Chriſtopher Wren*, and Mr *John Webb*, grand wardens, made the following regulations, *viz.*

Earl of St Albans, 1663.

I. that no perſon, of what degree ſoever, be accepted a free maſon, unleſs in a regular lodge, whereof one to be a maſter or a warden in that diviſion where ſuch lodge is kept, and another to be a craftſman in maſonry.

II. That no perſon hereafter be accepted but ſuch as are able of body, honeſt in parentage, of good reputation, and an obſerver of the laws of the land.

III. That no perſon, who ſhall be accepted a free maſon, ſhall be admitted into any lodge, until he has brought a certificate of the time and place of his acceptation, from the maſter of the limit where he was made, and the lodge kept. And the maſter ſhall inrol the ſame in parchment, and ſhall give an account of ſuch acceptations at every general aſſembly.

IV. That every perſon, who is now a free maſon, ſhall bring to the maſter a note of the time of his acceptation, to the end that it may be inrolled

rolled in ſuch priority of place as the brother deſerves; and that the whole company and fellows may the better know each other.

V. That, for the future, the ſaid fraternity of free maſons ſhall be regulated and governed by one grand maſter, and as many wardens as the ſaid ſociety ſhall think fit to appoint at every general aſſembly.

VI. That no perſon ſhall be accepted, unleſs he be twenty-one years old or upwards.

Earl of Rivers, June 24. 1666.

Thomas Savage, Earl of *Rivers*, ſucceeded St *Albans* as grand maſter, who appointed Sir *Chriſtopher Wren* deputy grand maſter, and Mr *John Webb*, and Mr *Grinlin Gibbons*, grand wardens; but the deputy and wardens had the management of every thing concerning the craft.

This year, on the ſecond of *September* the city of *London* being almoſt deſtroyed by fire, the free maſons were neceſſarily employed and encouraged to rebuild that noble city in a more elegant ſtyle than before. The deputy had formed a grand deſign of making it the moſt regular and ſplendid city in the world; but by private properties, and other hinderances, this laudable deſign could not be carried into execution.

The elegant ſtyle of the craft evidenced itſelf in building the *Royal Exchange*; St *Paul*'s cathedral, the foot-ſtone of which was levelled in due form, by the king, Grand Maſter *Rivers*, the architects, craftſmen, nobility, and gentry, lord mayor,

mayor, and aldermen, bishops, and clergy, in the year 1673; designed and conducted by the deputy grand master *Wren*, as *master* of work, with his wardens, *Edward Strong*, the elder and younger. The *monument* of the *Doric* order, 202 feet high from the ground, fifteen feet in diameter, its pedestal twenty feet square, and forty in height, with emblems in basso relievo, by *Gabriel Cibber*, was finished in the year 1677. Many more fine buildings were raised, particularly St *Mary le bow*, St *Stephen's* in *Walbrooke*, with its admirable cupola, if equalled, not excelled by any in *Europe*; the college of physicians; and the beautiful *Middle Temple* gate.

Duke of Buckingham, 1674.

George Villiers Duke of *Buckingham*, an old mason, became grand master; but being indolent, he left all to deputy *Wren* and his wardens; and was succeeded by *Henry Bennet*, Earl of *Arlington*, who was too deeply engaged in state-affairs to mind the lodges; yet, in his mastership, the craft was very considerable, and many persons of distinction requested to be admitted, and were accordingly *accepted* by the fraternity.

Earl of Arlington, 1679.

Our worthy brother, the famous *Elias Ashmole*, Esq; an eminent philosopher, chemist, and antiquary, founder of the noble museum at *Oxford*, which still bears his name, in page 15. of his *Diary*, says, "I was made a free mason at "*Warington, Lancashire*, with Colonel *Henry* "*Mainwaring*,

" *Mainwaring*, of *Kerthingham*, in *Cheſhire*, by " Mr *Richard Penket*, the warden, and the fel- " low-crafts, on the ſixteenth of *October*, 1646." The writer of Mr *Aſhmole*'s life, who was not a maſon, before his hiſtory of *Berkſhire*, page 6. gives the following account of maſonry. " He " (Mr *Aſhmole*) was elected a brother of the com- " pany of *free maſons*, a favour eſteemed ſo " ſingular by the members, that kings them- " ſelves have not diſdained to enter themſelves " of this ſociety. From theſe derived the ad- " opted maſons, accepted maſons, or free " maſons, who are known to one another all o- " ver the world, by certain *ſignals* and *watch-* " *words* known to them alone. They have ſe- " veral lodges in different countries for their re- " ception; and when any of them fall into de- " cay, the brotherhood is to relieve them. The " manner of their adoption or admiſſion is very " formal and ſolemn, and with the adminiſtra- " tion of an oath of ſecrecy, which has had bet- " ter fate than all other oaths, and has ever been " moſt religiouſly obſerved; nor has the world " been yet able, by the inadvertency, ſurpriſe, " or folly of any of its members, to dive into " this myſtery, or make the leaſt diſcovery."

In ſome of Mr *Aſhmole*'s manuſcripts, there are many valuable collections relating to the hiſtory of the free maſons, as may be gathered from the letters of Dr *Knipe* of *Chriſt-church*, *Oxford*, to the publiſher of Mr *Aſhmole*'s life; the

the following extracts therefrom will authenticate and illustrate many facts in the foregoing history.

" As to the ancient society of free masons, " concerning whom you are desirous of know- " ing what may be known with certainty, I shall " only tell you, that if our worthy brother, *E.* " *Ashmole*, Esq; had executed his intended de- " sign, our fraternity had been as much obliged " to him as the brethren of the most noble order " of the garter. I would not have you surprised " at this expression, or think it at all too assu- " ming. The sovereigns of that order have not " disdained our fellowship, and there have been " times when emperors were also free masons. " What from Mr *Ashmole*'s collection I could " gather was, that the report of our society's ta- " king rise from a bull granted by the Pope, in " the reign of *Henry* the Third, to some *Italian* " architects to travel over all *Europe*, to erect " chapels, was ill founded; such a bull there " was, and those architects were masons: but " this bull, in the opinion of the learned Mr *Ash-* " *mole*, was confirmative only, and did not by " any means create our fraternity, or even esta- " blish them in this kingdom: but as to the time " and manner of that establishment, something " I shall relate from the same collections. St " *Alban*, the proto-martyr, established masonry " here, and from his time it flourished more or " less, according as the world went, down to

" the

" the days of King *Athelstan*, who, for the sake
" of his brother *Edwin*, granted the masons a
" charter. Under our *Norman* princes, they fre-
" quently received extraordinary marks of roy-
" al favour: there is no doubt to be made, that
" the skill of masons, which was always tran-
" scendently great, even in the most barbarous
" times, their wonderful kindness and attach-
" ment to each other how different soever in
" condition, and their inviolable fidelity in keep-
" ing religiously their secret, must expose them,
" in ignorant, troublesome, and superstitious
" times, to a vast variety of adventures, accord-
" ing to the different fate of parties, and other
" alterations in government. By the way, it
" may be noted, that the masons were always
" loyal, which exposed them to great severities,
" when power wore the trappings of justice, and
" those who committed treason, punished true
" men as traitors.

" Thus, in the third year of *Henry* the Sixth,
" an act passed to abolish the society of masons,
" and to hinder, under grievous penalties, the
" holding chapters, lodges, or other regular as-
" semblies. Yet this act was afterwards repealed,
" and even before that, King *Henry*, and several
" lords of his court, became fellows of the craft."

Many lodges, in the reign of *Charles* the Second, were constituted by leave of the several noble grand masters, the fraternity being still considerable, and many gentlemen and famous scholars

ſcholars requeſted to be admitted. Mr *Aſhmole* again ſays, in page 66. of his *diary*, " On *March* " the 10th, 1682, about 5 *hor. poſt merid.* I re- " ceived a ſummons to appear at a lodge to be " held next day at *Maſons-hall*, in *London*, *March* " 11. Accordingly I went, and about noon was " admitted into the fellowſhip of free maſons; " Sir *William Wilſon*, Knight; Captain *Richard* " *Borthwick*; Mr *William Woodman*; Mr *William* " *Grey*; Mr *Samuel Taylour*; and Mr *William* " *Wiſe*: I was the ſenior fellow among them, it " being thirty-five years ſince I was admitted. " There were preſent, beſides myſelf, the fel- " lows after named, Mr *Thomas Wiſe*, maſter of " the maſons company this preſent year; Mr *Tho-* " *mas Shorthoſe*, &c. We all dined at the *Half-* " *moon* tavern, in *Cheapſide*, at a noble dinner " prepared at the charge of the new-accepted " maſons."

Many of the fraternity's records of this and former reigns were loſt in the next, and at the revolution; and many of them were too haſtily burnt in our time, for fear of making diſcoveries.

Upon the death of Grand Maſter *Arlington* in the year 1685, the lodges met and elected Sir *Chriſtopher Wren* grand maſter, who annually, while carrying on St *Paul's*, met thoſe brethren who could attend him, to keep up good old uſages, till the revolution.

Sir Chriſtopher Wren, 1685.

Particular lodges were mostly occasional in *London*, except where some great works were carrying on. Sir *Robert Clayton* procured an occasional lodge of masters to meet at St *Thomas's* hospital in the year 1693, near which a stated lodge continued long afterwards. Besides the old lodge at St *Paul's*, there was one in *Piccadilly*, another by *Westminster-abbey*, *Holbourn*, and *Tower-hill*. King *William* was privately made a mason, approved of the choice of Sir *Christopher Wren*, greatly promoted the interests of the craft, appointed the fine new palace at *Greenwich*, in the year 1695, to be an hospital for seamen, and ordered it to be finished according to *Jones's* old design. This year also the Most Noble *Charles* Duke of *Richmond* and *Lenox*, grandfather of the present Duke, master of a lodge at *Chichester*, coming to the annual assembly in *London*, was chosen grand master, and approved of by the king; Sir *Christopher Wren* was his deputy, who acted as before at the head of the craft, and was again chosen grand master in the year 1698.

Duke of Richmond, 1695.

In the beginning of the reign of Queen *Anne*, the *Augustan* style was every where most richly displayed; yet the lodges were more and more disused: partly by the neglect of masters and wardens; and partly by not having a noble grand master, as in times past, the annual assembly was for some years not duly attended; and,

and, what was the worſt of all, Sir *Chriſtopher Wren*, through his great age, bodily infirmities, and retirement from the ſtage of buſineſs and hurry, was no longer able to preſide in their aſſemblies, by which the craft ſuffered ſome detriment.

CHAP. IV.

The ſtate of MASONRY *in* England, *with liſts of the* GRAND MASTERS, *and other officers of the grand lodge, ſince the union.*

WE have ſeen in the foregoing hiſtory of maſonry, by what means the craft flouriſhed, and how they came to ſuffer decay; and that it was in the times of barbarity and ignorance, of tyranny and oppreſſion, of war and bloodſhed, when the popular rage and fury vented itſelf upon the noble ſciences, or places dedicated to their uſe, and chiefly upon the profeſſors and advocates of this *royal art*, which, as it was the moſt uſeful to mankind, ſo it was the firſt doomed to perdition. Indeed, the days have been in *Britain*, when this ancient and honourable fraternity ſuffered not a little from the neglect of their grand maſters, who ſhould have countenanced the communications with their preſence, given life and vigour to their reſolutions, and by precept and example, as well to keep the whole body firm, ſteady, and faithful to the ancient laws and uſages of

maſons,

masons, as to preserve the honour and renown that the fraternity had acquired in the world, with the wise, learned, good, great, and brave, from the commencement of time.

May 1. 1707. This year, under the reign of Queen *Anne*, the two kingdoms of *Scotland* and *England* were united into the *one* kingdom of *Great Britain*, that auspicious æra of peace and plenty to these nations. Now it was that the sciences began again to flourish, and masonry to resume its ancient lustre, and once more became the darling of the people, under their grand master Sir CHRISTOPHER WREN, whose great abilities certainly commanded all due respect; but his years and long absence made it necessary for the brethren to guard against all future decays of their ancient and honourable craft. Accordingly,

The lodges in and about *London* having met together, and constituted a lodge in due form *, revived the quarterly communication of officers, and resolved to hold the annual assembly and feast, and then to elect a grand master from among themselves, till they should again be honoured with having a noble brother at their head.

The

* So called, because it should meet quarterly according to ancient usage. And when the grand master is present, it is a lodge in AMPLE FORM; otherwise only in DUE FORM; but both equal in authority.

The brethren being aſſembled, St John's day 1717.
and the oldeſt maſter-maſon being placed in the chair, they unanimouſly made choice of *Anthony Sayer* GRAND MASTER of MASONS, who was immediately congratulated, inveſted, inſtalled, and homaged as ſuch.

George Payne, Eſq; ſucceeded brother 1718.
Sayer.

John Theophilus Deſaguliers, LL. D. and 1719.
F. R. S. ſucceeded brother *Payne*. And,

George Payne, Eſq; again ſucceeded bro- 1720.
ther *Deſaguliers* as GRAND MASTER MASON. It was now recommended to the brethren the ſtricteſt obſervance of the communication; and that they ſhould bring to the grand lodge any old writings and records concerning maſons or maſonry, to ſhew the good uſages of old. Many manuſcripts were accordingly brought; and many of the moſt valuable concerning lodges, regulations, charges, ſecrets, and uſages, particularly one written by brother *Nicholas Stone*, the warden of Grand Maſter *Inigo Jones*, were too haſtily burnt by ſcrupulous brothers.

By the care and induſtry of Grand Maſter *Payne*, the freedom of this ſociety has been fixed upon that noble and ſolid baſis which has engaged ſo many noblemen and princes to do honour to the craft by their conſtant attendance and laudable example;—a ſeries of ſuch noble perſonages, as no age, ſociety, or nation could ever boaſt to have ruled over them; and who,

in

in a continued succession, will, in all probability, *govern and direct them for ever.*

It will be necessary now to proceed to the recital of those great names who have honoured the fraternity by presiding over them, either as grand masters, or other grand officers.

1721.

JOHN MONTAGUE, Duke of Montague, *Grand Master.*

John Beal, Doctor of Physic, *Deputy Grand Master.*

Mr J. Villeneau, *and* Mr T. Morris, *Grand Wardens.*

1722.

PHILIP WHARTON, Duke of Wharton, *Grand Master.*

J. Theo. Desaguliers, LL. D. & F. R. S. *Dep. G. M.*

Mr Josh. Timson, *and* J. Anderson, *Grand Wardens.*

1723.

F. SCOTT, E. of Dalkeith, late D. of Buccleugh, *Grand Master.*

J. Theo. Desaguliers, LL. D. & F. R. S *Dep. G. M.*

F. Sorrel, Esq; *and* Mr J. Senex, *Grand Wardens.*

1724.

C. LENOX, D. of Richmond, Lenox, & Aubigny, *Grand Master.*

Martin Folkes, Esq; *Dep. Gr. M.*

Geo. Payne, *and* Fr. Sorrel, Esqs. *Gr. Ward.*

1725.

J. HAMILTON, Lord Paisley, afterwards E. of Abercorn, *Grand Master.*

J. Theo. Desaguliers, LL. D. & F. R. S. *Dep. Gr. M.*

Col. D. Houghton, *and* Sir T. Pendergast, *Gr. Ward.*

WILLIAM

1726.

WILLIAM OBRIAN, Earl of Inchiquin, *Grand Master.*

William Cowper, Esq; *Dep. Gr. M.*

A. Chocke *and* W. Burdon, Esqs, *Gr. Ward.*

1727.

HENRY HARE, Lord Coleraine, *Grand Master.*

Alexander Chocke, Esq; *Dep. G. M.*

N. Blackerby, Esq; *and* Mr J. Highmore, *Gr. Ward.*

1728.

JAMES KING, Lord Kingston, *Grand Master.*

Nathaniel Blackerby, Esq; *Dep. Gr. M.*

Sir J. Thornhill, Kt. *and* M. O'Connor, Esq; *Gr. Ward.*

1729-30.

THOMAS HOWARD, Duke of Norfolk, *Grand Master.*

Nathaniel Blackerby, Esq; *Dep. Gr. M.*

Col. G. Carpenter, *and* T. Batson, Esqs. *Gr. Ward.*

1731

T. COKE, Ld Lovel, now Earl of Leicester, *Grand Master.*

Thomas Batson, Esq; *Dep. Gr. M.*

G. Douglas, M. D. *and* J. Chambers, Esq; *Gr. Ward.*

1732.

ANTHONY BROWN, Lord Visc. Montacute, *Grand Master.*

Thomas Batson, Esq; *Dep Gr. M.*

G. Rooke, *and* J. Moore-Smythe, Esqs, *Gr. Ward.*

1733.

JAMES LYON, Earl of Strathmore, *Grand Master.*

Thomas

Thomas Batſon, Eſq; *Dep. Gr. M.*
J. Moore-Smythe, *and* J. Ward, Eſqs, *Gr. Ward.*

1734.

JOHN LINDSAY, E. of Crawford, primier Earl of Scotland, *Grand Maſter.*
Sir Cecil Wray, Bart. *Dep. Gr. M.*
J. Ward, Eſq; *and* Sir E. Manſel, Bt. *Gr. Ward.*

1735.

THOMAS THYNNE, Ld Viſc. Weymouth, *Grand Maſter.*
John Ward, Eſq; *Dep. Gr. M.*
Sir E. Manſel, Bt, *and* M. Clare, M. A. *Gr. Ward.*

1736.

JOHN CAMPBELL, Earl of Loudoun, *Grand Maſter.*
John Ward, Eſq; *Dep. Gr. M.*
Sir R. Lawley, Bt. *and* W. Græme, M. D. *Gr. Ward.*

1737.

EDWARD BLIGH, Earl of Darnley, *Grand Maſter.*
John Ward, Eſq; *Dep. Gr. M.*
Sir R. Lawley, *and* W. Græme, M. D. *Gr. Ward.*

1738.

H. BRIDGES, Marq. of Carnarvon, now D. of Chandos, *Grand Maſter.*
John Ward, Eſq; *Dep. Gr. M.*
Ld G. Graham, *and* Capt. A. Robinſon, *Gr. Ward.*

1739.

ROBERT RAYMOND, Lord Raymond, *Grand Maſter.*
William Græme, Dr of Phyſic, *Dep. Gr. M.*
J. Hervey Thurſby, *and* R. Foy, Eſqs, *Gr. Ward.*

JOHN

1740.

JOHN KEITH, Earl of Kintore, *Grand Master.*

William Græme, Dr of Physic, *Dep. Gr. M.*

J. Ruck, *and* W. Vaughan, Esqs. *Gr. Ward.*

1741-2.

J. DOUGLAS, E. of Morton, Kt of the Thistle, *Grand Master.*

Martin Clare, M. A. & F. R. S. *Dep. Gr. M.*

W. Vaughan *and* B. Gascoyn, Esqs, *Gr. Ward.*

1743-4.

JOHN WARD, Lord Ward, *Grand Master.*

Sir Robert Lawley, Bart. *Dep. Gr. M.*

E. Hody, M. D. *and* S. Berington, Esq; *Gr. Ward.*

1745-6.

THOMAS LYON, Earl of Strathmore, *Grand Master.*

William Vaughan, Esq; *Dep. Gr. M.*

W. Græme, M. D. *and* F. Baker, Esq; *Gr. Ward.*

1747-8.

JAMES CRANSTOUN, Lord Cranstoun, *Grand Master.*

Edward Hody, Dr of Physic, & F. R. S. *Dep. Gr. M.*

F. Baker, *and* T. Smith, Esqs, *Gr. Ward.*

1749-50-1.

WILLIAM BYRON, Lord Byron, *Grand Master.*

Fotherly Baker, Esq; *Dep. Gr. M.*

The Hon. R. Shirley, *and* T. Jeffreys, Esq; *Gr. Ward.*

1752.

JOHN PROBY, Lord Carysfort, *Grand Master.*

Thomas Manningham, Dr of Physic, *Dep. Gr. M.*
The Hon. J. Carmichael, *and* Sir R. Wrottesly, Bart. *Gr. Ward.*

1753.

Thomas Manningham, M. D. *Dep. Gr. M.*
Sir R. Wrottesley, *and* F. Blake Delaval, *Gr. Ward.*

1754.

JAMES BRIDGES, Marq. of Carnarvon, son and heir to Henry D. of Chandois, formerly Grand Master, *Grand Master.*
Thomas Manningham, Dr of Physic, *Dep. Gr. M.*
The Hon. C. Proby, *and* F. Pinkstan, *Gr. Ward.*

1755.

JAMES BRIDGES, Marq. of Carnarvon, *Grand Master.*
Thomas Manningham, M. D. *Dep. Gr. M.*
The Hon. H. Townshend, *and* J. Dickson, *Gr. Ward.*

1756.

JAMES BRIDGES, Marq. of Carnarvon, *Grand Master.*
Thomas Manningham, Dr of Physic, *Dep. Gr. M.*
J. Naish, *and* B. J. Boetefeur, Esqs, *Gr. Ward.*

1757.

SHOLTO CHARLES DOUGLAS, Lord Aberdour, *Grand Master.*
John Revis, Esq; *Dep. Gr. M.*
William Chapman, Albert Vandenvelde, Esqrs, *and* John Entick, A. M. *Gr. Ward.*

1758.

SHOLTO CHARLES DOUGLAS, Lord Aberdour, *Grand Master.*
John Revis, Esq; *Dep. Gr. M.*
J. Dickson, *and* T. Singleton, Esqs, *Gr. Ward.*

CHAP.

CHAP. V.

State of MASONRY *in* Scotland *from the earliest times; with an account of the institution of the grand lodge, and lists of all the grand masters, and other officers of the grand lodge of* Scotland.

THE ancient part of the history of *Scotland*, is mostly taken up with relations of the many different civil wars in which they were continually engaged. The *Picts*, we learn, were a mechanical and mercantile people, and founded many cities, and built several strong castles in their dominions; while the *Scots* affected rather to be soldiers, and were wholly given to the trade of war. In those days of ignorance and barbarism, we cannot expect to trace even the faintest dawnings of arts and sciences. The principle of self-defence was the greatest object of their study, which soon obliged them to have recourse to architecture, and to build houses and castles for their mutual preservation, and to repel the riotous insults of their lawless neighbours.——We can however still boast of many noble remains of the ancient *Roman* buildings; which plainly evinces, that the *Romans*, when they entered this country, brought along with them some of their best designers and operative masons, whom they employed in rearing those

noble

noble fabrics, of which we can ſo plainly, at this day, trace the remains. Nor is it to be doubted but they communicated to the natives, and left behind them ſuch a taſte and knowledge for maſonry, as has deſcended from them to the preſent generation.

A. M. 3945. Before Chriſt 55.

From this period, then, we may date the knowledge of maſonry, and firſt introduction of the arts and ſciences into Scotland: But to deduce its gradual progreſs for that time, would require a complete recapitulation of the hiſtory of *Scotland;* nor is it eaſy at this diſtance of time, in a country ſo very deficient in point of hiſtory, and who were ever engaged in civil wars, to point out all the different patrons of maſonry, or who were the principal deſigners of thoſe many ancient buildings we ſee in almoſt every corner of the country. Certain it is, maſonry has been much cultivated and highly patronized all along, by the great and noble of this country: hence thoſe magnificent ſtructures; hence thoſe noble antique buildings, thoſe remains of *Gothic* architecture, in almoſt every town in *Scotland.*

The fraternity of free maſons in *Scotland* always owned their king and ſovereign as their grand maſter: to his authority they ſubmitted all diſputes that happened among the brethren. When not a maſon himſelf, he appointed one of the brethren to preſide as his deputy at all their meetings, and to regulate all matters concerning the

the craft. Accordingly we find *James* I. 1430.
that patron of learning, countenancing the
lodges with his presence, " as the royal grand
" master; till he settled an yearly revenue of four
" pound *Scots*, to be paid by every master-ma-
" son in *Scotland*, to a grand master chosen by
" the brethren, and approved of by the crown,
" one nobly born, or an eminent clergyman, who
" had his deputies in cities and counties; and
" every new brother at entrance paid him also
" a fee. His office empowered him to regulate
" in the fraternity what should not come under
" the cognisance of law-courts; to him appealed
" both mason and lord, or the builder and found-
" er when at variance, in order to prevent law-
" pleas; and in his absence they appealed to his
" deputy or grand wardens that resided next to
" the premisses."

William St Clair Earl of *Orkney* and *Caith-* 1441.
ness, Baron of *Roslin*, *&c. &c.* got a grant
of this office from King *James* II. He counte-
nanced the lodges with his presence, propagated
the royal art, and built the chapel of *Roslin*, that
master-piece of *Gothic* architecture. Masonry
now began to spread its benign influence through
the country, and many noble and stately build-
ings were reared by the prince and nobles during
the time of Grand Master ROSLIN. By another
deed of the said King *James* II. this office was
made hereditary to the said *William St Clair*, and
his heirs and successors in the barony of *Roslin*:
in

in which noble family it has continued without any interruption till of late years. The barons of *Roſlin* have ever ſince continued to prove the patrons of maſonry, in countenancing the lodges, determining in all matters of difference amongſt the brethren, and ſupporting with becoming dignity the character of GRAND MASTER MASON over all *Scotland*. They held their head-court or (in maſon-ſtyle) aſſembled their grand lodge at KILWINNING in the weſt country, where it is preſumed maſons firſt began in *Scotland* to hold regular and ſtated lodges. Nay, it is even alledged, that in this place the royal art firſt made its appearance, and the brethren, meeting here with hoſpitality and protection, formed themſelves into a lodge; and their peaceable behaviour, their hoſpitable and generous diſpoſitions recommending them to the notice of the country, they were ſoon aſſociated by the great and wealthy from all parts. In proceſs of time the craft became more numerous, and lodges more frequent throughout the country; the lodge of KILWINNING, under authority of the noble grand maſters, granting charters of erection and conſtitution to the brethren to form themſelves into regular lodges, always under the proper proviſions and reſtrictions, for their adhering to the ſtrict principles of true old maſonry, and preſerving amongſt themſelves that harmony and union which ought, and always has ſubſiſted amongſt the fraternity.

Such

Such continued to be the ſtate of maſonry, whilſt the family of *Roſlin* were in flouriſhing and proſperous circumſtances: but that once opulent and noble family, through their too great generoſity, falling back in the world, the preſent repreſentative WILLIAM SINCLAIR of *Roſlin*, Eſq; (a real maſon, and a gentleman of the greateſt candour and benevolence, inheriting his predeceſſors virtues without their fortune), was obliged to diſpone the eſtate; and, having no children of his own, was loath that the office of grand maſter, now veſted in his perſon, ſhould become vacant at his death: more eſpecially, as there was but ſmall proſpect of the brethren of this country receiving any countenance or protection from the crown, (to whom the office naturally reverted, at the failure of the *Roſlin* family), as in ancient days, our kings and princes continually reſiding in *England*.

October 15. 1736

Upon theſe conſiderations, having aſſembled the brethren of the lodges in and about *Edinburgh*, Grand Maſter ST CLAIR repreſented to them how beneficial it would be to the cauſe of maſonry in general to have a grand maſter, a gentleman or nobleman of their own country, one of their own electing, to patronize and protect the craft; and that, as hereditary grand maſter over all *Scotland*, he had called this meeting, in order to condeſcend on a proper plan for electing of a grand maſter; and that, in order to promote ſo laudable

laudable a design, he purposed to resign into the hands of the brethren, or whomsoever they should be pleased to elect, all right, claim, or title whatever, which he or his successors have to reign as grand master over the masons in *Scotland*; and recommended to the brethren, to look out for a nobleman or gentleman, one of the craft fit to succeed his noble predecessors, a man qualified to patronize and protect the society, and support the character of grand master with the honour and dignity becoming that high station; and concluded with recommending to them unanimity, harmony, and brotherly love, in all their proceedings thereanent.

The brethren taking into consideration what the grand master had above represented, resolved upon proper rules and regulations, to be observed in the election of a grand master against St *Andrew*'s day next; and that they might not be said to take any step without the countenance and approbation of the more distant lodges, they ordered the following letter to be wrote to all the lodges throughout *Scotland*, inviting them to appear by themselves or proxies, in order to concur in promoting so laudable a scheme.

BRETHREN,

"THE four lodges in and about *Edinburgh*, "having taken to their serious considera- "tion the great loss that masonry has sustained "thro' the want of a grand master, authorised us "to

" to ſignify to you, our good and worthy bre-
" thren, our hearty deſire and firm intention to
" chuſe a grand maſter for *Scotland;* and in or-
" der the ſame may be done with the greateſt
" harmony, we hereby invite you, (as we have
" done all the other regular lodges known by
" us), to concur in ſuch a great and good work,
" whereby it is hoped maſonry may be reſtored
" to its ancient luſtre in this kingdom : and for
" effectuating this laudable deſign, we humbly
" deſire, that, betwixt and *Martinmas* day next,
" you will be pleaſed to give us a brotherly an-
" ſwer in relation to the election of a grand ma-
" ſter, which we propoſe to be on St *Andrew*'s
" day for the firſt time, and ever thereafter to be
" upon St *John* the *Baptiſt*'s day, or as the grand
" lodge ſhall appoint by the majority of voices,
" which are to be collected from the maſters
" and wardens of all the regular lodges then
" preſent, or by proxy, to any maſter-maſon or
" fellow-craft in any lodge in *Scotland:* And the
" election is to be in *Mary*'s *Chapel.* All that
" is hereby propoſed, is for the advancement
" and proſperity of maſonry in its greateſt and
" moſt charitable perfection. We hope and ex-
" pect a ſuitable return; wherein if any lodge
" are defective, they have themſelves only to
" blame. We heartily wiſh you all manner of
" ſucceſs and proſperity; and ever are, with
" great reſpect, your affectionate and loving bre-
" thren," *&c.*

Mary's Chapel, Nov. 30. 1736. This day being appointed for the election of a grand master and other officers to compose the grand lodge of *Scotland*, the following lodges appeared by themselves or proxies; *viz.*

MARY'S CHAPEL,	Strathaven,
KILWINNING,	Hamilton,
Canongate Kilwinning,	Lanark,
Kilwinning Scots Arms,	Dunse,
Kilwinning Leith,	Kirkaldy,
Kilwinning Glasgow,	Journeymen masons Edr.
Cupar of Fife,	Kirkintilloch,
Linlithgow,	Biggar,
Dunfermline,	Sanquhar,
Dundee,	Peebles,
Dalkeith,	Glasgow St Mungo's,
Aitcheson's-haven,	Greenock,
Selkirk,	Falkirk,
Inverness,	Aberdeen,
Lesmahego,	Canongate & Leith, L. C.
St Bride's at Douglas,	Montrose.

When the lodge was duly met, and the rolls called over, there was produced the following resignation of the office of GRAND MASTER, by WILLIAM ST CLAIR of *Roslin*, Esq; in favour of the brethren, or whomsoever they should be pleased to elect to that high office.

"I WILLIAM ST CLAIR of *Roslin*, Esq; "taking to my consideration, that the MA-"SONS in *Scotland* did, by several deeds, consti-"tute and appoint WILLIAM and Sir WILLIAM

"ST

" ST CLAIRS of *Roslin*, my ancestors, and their
" heirs, to be their patrons, protectors, judges,
" or masters; and that my holding or claim-
" ing any such jurisdiction, right, or privilege,
" might be prejudicial to the craft and vocation
" of MASONRY, whereof I am a member; and
" I being desirous to advance and promote the
" good and utility of the said craft of masonry
" to the utmost of my power, do therefore here-
" by, for me and my heirs, RENOUNCE, QUIT-
" CLAIM, OVERGIVE, and DISCHARGE all right,
" claim, or pretence that I, or my heirs, had,
" have, or any wise may have, pretend to, or
" claim, to be patron, protector, judge, or ma-
" ster of the masons in *Scotland*, in virtue of
" any deed or deeds made and granted by the
" said masons, or of any grant or charter made
" by any of the kings of *Scotland*, to and in
" favour of the said WILLIAM and Sir WIL-
" LIAM ST CLAIRS of *Roslin*, my predecessors,
" or any other manner of way whatsomever,
" for now and ever: and I bind and oblige me,
" and my heirs, to warrant this present renun-
" ciation and discharge at all hands: and I con-
" sent to the registration hereof in the books
" of council and session, or any other judges
" books competent, therein to remain for pre-
" servation; and thereto I constitute
" my procurators, *&c.*
" In witness whereof, I have subscribed these
" presents, (written by *David Maul* writer to
" the

" the ſignet), at *Edinburgh*, the twenty-fourth
" day of *November*, One thouſand ſeven hun-
" dred and thirty-ſix years, before theſe wit-
" neſſes, GEORGE FRASER deputy-auditor of the
" exciſe in *Scotland*, maſter of the *Canongate*
" lodge, and WILLIAM MONTGOMERY merchant
" in *Leith*, maſter of the *Leith* lodge.

WM. ST CLAIR."

GEO. FRASER, *Canongate Kilwinning*, witneſs.
WM. MONTGOMERY, *Leith Kilwinning*, witneſs.

Which being read was ordered to be recorded in the books to be hereafter kept in the grand lodge of *Scotland*.

After this the brethren proceeded to the election of a GRAND MASTER; and, in conſideration of his noble and ancient family, for the zeal he himſelf had now ſhown for the good and proſperity of the craft, they thought they could not confer that high honour upon any brother better qualified, or more properly intitled, than WILLIAM ST CLAIR of *Roſlin*, Eſq; whoſe anceſtors had ſo long preſided over the brethren, and had ever acquitted themſelves with honour and with dignity. Accordingly,

By an unanimous voice, WILLIAM ST CLAIR of *Roſlin*, Eſq; was proclaimed GRAND MASTER MASON OF ALL SCOTLAND, and being placed in the chair, was inſtalled, ſaluted, homaged, and acknowledged as ſuch.

Now

Now we come to those halcyon days, when masonry began to flourish in *Scotland* in harmony, reputation and numbers; and many noblemen and gentlemen of the first rank, besides other learned men, merchants, clergymen, and tradesmen, desired to be admitted into the fraternity; and finding a lodge to be a safe and pleasant relaxation from intense study or hurry of business, without politics or party, took great pleasure and delight therein.

We shall now proceed to the recital of those great personages who have thought it their honour to preside as grand masters, or other officers of the grand lodge;—such a series of names as no society can boast of having ever had at their head. And we congratulate the brethren on the happy prospect they still have of an honourable and worthy brother soon ascending *Solomon's* chair, and presiding as grand master over them; under whose benign influence, may the craft continue to flourish and increase; may they be eminent and distinguished amongst their countrymen, for harmony and virtue, as belonging to a society dedicated for promoting these great and valuable purposes.

Nov. 30. 1736.

WILLIAM ST CLAIR of *Roslin*, Esq; *Grand Master*.

Captain John Young, *Deputy Grand Master*.

Sir William Baillie of *Lamington*, *Senior Gr. Ward*.

Sir Alexander Hope of *Kerse*, *Junior Grand Ward*.

Dr John Moncrieff, *Grand Treasurer*.

John

John M'Dougal, *Grand Secretary.*
Robert Alison, *Grand Clerk.*

GRAND STEWARDS.

Eglesfield Griffith	Peter Campbell
Andrew Syme	John M'Millan

1737.

GEORGE Earl of CROMARTY, *Gr. Mr.*
Captain John Young, *Dep. Gr. M.*
Dr William Congalton, *Sen. Gr. W.*
Dr Charles Alston, *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
Robert Alison, *Gr. Clk.*

GRAND STEWARDS.

Andrew Syme	John Crawfurd
James Reoch	Robert Mirrie
Robert Blisset	James Brymer
John Brown	John Bowle

1738.

JOHN Earl of KINTORE, *Gr. Mr.*
Captain John Young, *Dep. Gr. M.*
John Douglas, Esq; *Sub. Gr. M.*
Patrick Lindsay, *Sen. Gr. W.*
George Drummond, *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
Robert Alison, *Gr. Clk.*

GRAND STEWARDS.

Andrew Syme	James Fullerton
Henry Guthrie	William Brownlee
Roderick M'Kenzie	James Simpson
Richard M'Kenzie	John Seton
Thomas Mitchell	

1739.

JAMES Earl of MORTON, *Gr. Mr.*
Captain John Young, *Dep. Gr. M.*

John

John Douglas, Esq; *Sub. Gr. M.*
Henry Lord Cardross, *Sen Gr. W.*
Archibald M'Aulay, *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
Robert Alison, *Gr. Clk.*

GRAND STEWARDS.

Alexander Crawfurd	William Hervey
John Dickie	John Dunnet
John Oswald	James Aitken
William Lyon	John Johnston
William Fiddler	

1740.

THOMAS Earl of STRATHMORE and KINGHORN, *Gr. Mr.*
Captain John Young, *Dep. Gr. M.*
John Douglas, Esq; *Sub. Gr. M.*
Captain Arthur Forbes of *Pittencrief*, *Sen. Gr. W.*
Mr David Kennedy, Advocate, *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
Robert Alison, *Gr. Clk.*

GRAND STEWARDS.

Thomas Day	Hugh Hunter
Roderick M'Kenzie	Thomas Kennedy
George Lauder	James Aitken
John Aitken	James Simpson
William Brownlee	

1741.

ALEXANDER Earl of LEVEN, *Gr. Mr.*
Captain John Young, *Dep. Gr. M.*
John Douglas, Esq; *Sub Gr. M.*
Sir Andrew Mitchell of *Westshore*, *Sen. Gr. W.*
James Colquhoun, Esq; *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
Robert Alison, *Gr. Clk.*

GRAND

GRAND STEWARDS.

Robert Wood
Roderick M'Kenzie
John Brownlee
William Chalmers
John Chalmers
James Aitken
John Dunnet

1742.

WILLIAM Earl of KILMARNOCK, *Gr. Mr.*
Captain John Young, *Dep. Gr. M.*
John Douglas, Esq; *Sub. Gr. M.*
Sir Robert Dickson of *Carberry*, *Sen. Gr. W.*
Sir John Scott of *Ancrum*, *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
Robert Alison, *Gr. Clk.*

GRAND STEWARDS.

John Allan
John Gibb
Roderick M'Kenzie
Malcolm Ogilvy
Archibald Carmichael
James Dempster
Hugh Finlayson

1743.

JAMES Earl of WEMYSS, *Gr. Mr.*
Captain John Young, *Dep. Gr. M.*
John Douglas, Esq; *Sub. Gr. M.*
William Nisbet of *Dirleton*, Esq; *Sen. Gr. W.*
John Murray of *Broughton*, Esq; *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
Robert Alison, *Gr. Clk.*

GRAND STEWARDS.

William Kendall
Alexander Tait
Joseph Watson
Robert Nasmyth
John Dalgleish
John Cumming
James Aitken

1744.

JAMES Earl of MURRAY, *Gr. Mr.*
Captain John Young, *Dep. Gr. M.*

John

John Douglas, Esq; *Sub. Gr. M.*
John Roberton Earnoch, *Sen. Gr. W.*
Dean-of-guild Thomas Allan, *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
Robert Alison, *Gr. Clk.*

GRAND STEWARDS.

Thomas Shortwright	Thomas Day
Robert M'Clellan	George Anderson
Adam Glover	James Goodall

1745.

HENRY DAVID Earl of BUCHAN, *Gr. Mr.*
Captain John Young, *Dep. Gr. M.*
John Douglas, Esq; *Sub. Gr. M.*
Alexander Tait, Esq; *Sen. Gr. W.*
John Brown, Esq; *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
Robert Alison, *Gr. Clk.*

GRAND STEWARDS.

Charles Watson	William Barrowman
William Gray	Robert Marston
John Ross	Thomas Cochran
George Ritchie	William Cockburn
Gilbert Duncan	

1746.

WILLIAM NISBET of *Dirleton*, Esq; *Gr. Mr.*
Major John Young, *Dep. Gr. M.*
John Douglas, Esq; *Sub. Gr. M.*
Francis Charteris of *Amisfield*, Esq; *Sen. Gr. W.*
Andrew Hay, Esq; *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
Robert Alison, *Gr. Clk.*

GRAND STEWARDS.

William Kendall	Patrick Grant

John Gentleman — Thomas Cochran
James Cuthbertſon — James M'Nab
John King

1747.

FRANCIS CHARTERIS of *Amisfield*, Eſq; *Grand Maſter.*

Major John Young, *Dep Gr. M.*
John Douglas, Eſq; *Sub. Gr. M.*
Deacon Samuel Neilſon, *Sen. Gr. W.*
John St Clair, Eſq; *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
Robert Aliſon, *Gr. Clk.*

GRAND STEWARDS.

William Kendall — George Ritchie
James Dick — John Gibb
Thomas Muir

1748.

HUGH SETON of *Touch*, Eſq; *Gr. Mr.*

Major John Young, *Dep. Gr. M.*
John Douglas, Eſq; *Sub. Gr. M.*
John St Clair, Eſq; *Sen. Gr. W.*
James Norrie, *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
Robert Aliſon, *Gr. Clk.*

GRAND STEWARDS.

Walter Colvill — James M'Pherſon
John Oſwald — James Goodall
George Ritchie

1749.

THOMAS Lord ERSKINE, *Gr. Mr.*

Major John Young, *Dep. Gr. M.*
John Douglas, Eſq; *Sub. Gr. M.*
Andrew Hay, Eſq; *Sen. Gr. W.*

Charles

Charles Mack, *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
Robert Alison, *Gr. Clk.*

GRAND STEWARDS.

Walter Colvill — George Ritchie
Thomas Purdie — Marmaduke M'Beath
John Ross

1750.

ALEXANDER Earl of EGLINTON, *Gr. Mr.*
Major John Young, *Dep. Gr. M.*
John Douglas, Esq; *Sub. Gr. M.*
Charles Mack, *Sen. Gr. W.*
Captain James Ogilvy, *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
Robert Alison, *Gr. Clk.*

GRAND STEWARDS.

Walter Colvill — William M'Lean
Richard Cooper — Robert Gordon
Marmaduke M'Beath

1751.

JAMES Lord BOYD, *Gr. Mr.*
Colonel John Young. *Dep. Gr. M.*
John Douglas, Esq; *Sub. Gr. M.*
James Stewart, Esq; *Sen. Gr. W.*
John Henderson of *Leiston*, Esq; *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
Robert Alison, *Gr. Clk.*

GRAND STEWARDS.

John Wilson — George Ritchie
John Oswald — William M'Lean
John Ross

1752.

GEORGE DRUMMOND, Esq; *Gr. Mr.*

Charles

Charles Hamilton-Gordon, Esq; *Dep. Gr. M.*
George Fraser, Esq; *Sub. Gr. M.*
Joseph Williamson, Esq; *Sen. Gr. W.*
David Dalrymple, Esq; *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal *Gr. Sec.*
James Alison, *Gr. Clk.*

GRAND STEWARDS.

William Hunter	John Shore
James Mack	Andrew Cargil
John Fergus	James M'Gibbon
Thomas Ritchie	

1753.

CHARLES HAMILTON-GORDON, Esq; *Gr. M.*
Joseph Williamson, Esq; *Dep. Gr. M.*
George Fraser, Esq; *Sub. Gr. M.*
Dr John Boswell, *Sen. Gr. W.*
Patrick Lindsay, Esq; *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
James Alison, *Gr. Clk.*

GRAND STEWARDS.

David Jobson	George Laing
Andrew Alison	Joseph Cuthbertson
Andrew Rannie	James Wight
David Smith	Henry St Clair
John Crichton	John Brown

1754.

JAMES Master of FORBES, *Gr. Mr.*
David Dalrymple, Esq; *Dep. Gr. M.*
George Fraser, Esq; *Sub. Gr. M.*
John Lumisden, Esq; *Sen. Gr. W.*
Alexander Cunningham, Esq; *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
Alexander M'Dougal, *Gr. Sec.*
James Alison, *Gr. Clk.*

GRAND

GRAND STEWARDS.

George Syme
William Berry
John Thomſon
Francis Montgomery
James Smith
Thomas Walker
Thomas Hunter
James Auchinleck

1755.

SHOLTO CHARLES Lord ABERDOUR.

Grand Maſter.

George Fraſer, Eſq; *Dep. Gr. M.*
Richard Tod, Eſq; *Sub. G. M.*
Dr Henry Cunningham, *Sen. Gr. W.*
William Budge, Eſq; *Jun. Gr. W.*
James Ewart, *Gr. Tr.*
Alexander M'Dougal, *Gr. Sec.*
James Aliſon, *Gr. Clk.*

GRAND STEWARDS.

William Scott
William Butter
Thomas Walker
David Morton
John Cooper
Samuel Brown
James Cowan
Orlando Hart
Archibald Ker

1756.

SHOLTO CHARLES Lord ABERDOUR,

Grand Maſter.

George Fraſer, Eſq; *Dep. Gr. M.*
Richard Tod, Eſq; *Sub. Gr. M.*
Dr Henry Cunningham, *Sen. Gr. W.*
William Budge, Eſq; *Jun. Gr. W.*
James Ewart, *Gr. Tr.*
Alexander M'Dougal, *Gr. Sec.*
James Aliſon, *Gr. Clk.*

GRAND STEWARDS.

Alexander Gardiner
Nicol Graham
Gilbert Auchinleck
James Paterſon
James Thomſon
Orlando Hart

James

James Wilſon
Alexander Hempſeed
James Square
James Ronaldſon

1757.

ALEXANDER Earl of GALLOWAY, *Gr. Mr.*
George Fraſer, Eſq; *Dep. Gr. M.*
Richard Tod, Eſq; *Sub. Gr. M.*
David Roſs, Eſq; *Sen. Gr. W.*
William M'Ghie, Eſq; *Jun. Gr. W.*
James Hunter, *Gr. Tr.*
Alexander M'Dougal, *Gr. Sec.*
James Aliſon, *Gr. Clk.*

GRAND STEWARDS.

Alexander Eſplin
James Ramſay
Andrew Hamilton
Robert Jamieſon
Alexander Hempſeed
Adam Nairn
Alexander Gardiner
James Marnoch
James Marſhall

1758.

ALEXANDER Earl of GALLOWAY, *Gr. Mr.*
George Fraſer, Eſq; *Dep. Gr. M.*
Richard Tod, Eſq; *Sub. Gr. M.*
David Roſs, Eſq; *Sen. Gr. W.*
William M'Ghie, Eſq; *Jun. Gr. W.*
James Hunter, *Gr. Tr.*
Alexander M'Dougal, *Gr. Sec.*
George Beam, *Gr. Clk.*
Mr John M'Lure, *Grand Chaplain.*

GRAND STEWARDS.

Joſeph Gavin
William Matthie
Robert Jamieſon
Alexander Mercer
Alexander Hamilton
Charles Mitchell
Adam Nairn
Alexander Hempſeed
James Marnoch

1759.

DAVID Earl of LEVEN, *Gr. Mr.*
George Fraſer, Eſq; *Dep. Gr. M.*
Richard Tod, Eſq; *Sub. Gr. M.*

Walter

Walter Stewart, Esq; *Sen. Gr. W.*
Major James Seton, *Jun. Gr. W.*
James Hunter, *Gr. Tr.*
Alexander M'Dougal, *Gr. Sec.*
George Beam, *Gr. Clk.*
Mr John M'Lure, *Gr. Ch.*

GRAND STEWARDS.

Robert Jamieson	Alexander Clapperton
John Wilson	James Stoddart
John Cairney	Alexander Mercer
John Law,	William Robertson
William Johnston	Andrew Baxter

1760.

DAVID Earl of LEVEN, *Gr. Mr.*
George Fraser, Esq; *Dep. Gr. M.*
Richard Tod, Esq; *Sub. Gr. M.*
Walter Stewart, Esq; *Sen. Gr. W.*
Major James Seton, *Jun. Gr. W.*
James Hunter, *Gr Tr.*
Alexander M'Dougal, *Gr. Sec.*
George Beam, *Gr. Clk.*
Mr John M'Lure, *Gr. Ch.*

GRAND STEWARDS.

John Scott	James Gardiner
John Richardson	Robert Irving
Thomas Stoddart	James Stoddart
John Law	William Robertson
William Johnston	Andrew Baxter.

1761.

CHARLES Earl of ELGIN, *Gr. Mr.*
Bailie James Stuart, *Dep. Gr. M.*
Richard Tod, Esq; *Dep. Gr. M.*
Capt. John Wemyss, *Sen. Gr. W.*
Hon. Alexander Gordon, *Jun. Gr. W.*
James Hunter, *Gr. Sec.*
Alexander M'Dougal, *Gr. Sec.*

George

George Beam, *Gr. Clk.*
Mr John M'Lure, *Gr. Ch.*

GRAND STEWARDS.

William Auld	John Angus
Andrew Pitcairn	Andrew Johnson
Thomas Stoddart	Orlando Hart
Maurice Crawfurd	Dr James Brown
James Brown	James Carmichael
James Gairdner	

1762.

CHARLES Earl of ELGIN, *Gr. Mr.*
James Stuart, Esq; *Dep. Gr. M.*
Richard Tod, Esq; *Sub. Gr. M.*
Gov. John Wemyss, *Sen. Gr. W.*
Hon. Alexander Gordon, *Jun. Gr. W.*
James Hunter, *Gr. Tr.*
Alexander M'Dougal, *Gr. Sec.*
George Beam, *Gr. Clk.*
Mr John M'Lure, *Gr. Ch.*

GRAND STEWARDS.

Orlando Hart	William Ker
Maurice Crawfurd	James Brown
Duncan M'Queen	James Carmichael
John Angus	John Wood
Maitland Bannatyne	Peter M'Morland
John Alves	

1763.

JOHN EARL of KELLIE, *Gr. Mr.*
Joseph Williamson, Esq; *Dep. Gr. M.*
Richard Tod, Esq; *Sub. Gr. M.*
Bailie Andrew Alison, *Sen. Gr. W.*
Alexander Wight, Esq; *Jun. Gr. W.*
James Hunter, *Gr. Tr.*
Alexander M'Dougal, *Gr. Sec.*
George Beam, *Gr. Clk.*
Mr John M'Lure, *Gr. Ch.*

Alexander

GRAND STEWARDS.

Adam Paterſon	Duncan Robb
John Meales	Robert Hume
Archibald Buchan	Mungo Carrick
——— M'Laren	John Wood
John Aitken	Duncan M'Queen
Finlay Burns	John Kedgley

1764.

JOHN EARL of KELLIE, *Gr. Mr.*
Joſeph Williamſon, Eſq; *Dep. Gr. M.*
Richard Tod, Eſq; *Sub. Gr. M.*
Bailie Andrew Aliſon, *Sen. Gr. W.*
Alexander Wight, Eſq; Advocate, *Jun. Gr. W.*
James Hunter, *Gr. Tr.*
Alexander M'Dougal, *Gr. Sec.*
George Beam, *Gr. Clk.*
Mr John M'Lure, *Gr. Ch.*

GRAND STEWARDS.

Robert Hume	Mungo Carrick
Dr Archibald Campbell	David Tanſh
Archibald Buchan	Adam Paterſon
Duncan Robe	Ebenezer Hill
John Aicken	Finlay Burns
——— M'Laren	

St Andrew's day, 1764.

The Brethren being aſſembled in the Parliament-houſe at four o'clock in the afternoon, in abſence of the Right Honourable the Earl of KELLY preſent Grand Maſter, the Right Honourable and Moſt Worſhipful the Earl of LEVEN, a former Grand Maſter, took the chair and ſat as Grand Maſter this evening. The lodge being opened, and the November 30. 1764.

roll of lodges called over, his Lordſhip repreſented to the Brethren, That as the GRAND MASTER was not at preſent in this country, he thought it his duty, and reckoned it his higheſt pleaſure to ſupply his place, and preſide amongſt them for that evening: To which the Brethren teſtified their approbation with an univerſal applauſe. Thereafter they proceeded to the election of a Grand Maſter, and other officers: And unanimouſly continued the Right Honourable the EARL OF KELLY GRAND MASTER, and all the other officers as laſt year.

The grand lodge taking into conſideration, that it has always been cuſtomary for the GRAND MASTER to name his ſucceſſor on the St Andrew's day preceeding that on which he himſelf went out of office: And as the preſent Grand Maſter was not in this country, and there was little proſpect of his returning during the enſuing year, it was neceſſary that the brethren ſhould name ſome honourable and worthy brother to ſupply his Lordſhip's place in his abſence, and to ſucceed him in that high office againſt next St Andrew's day; that the craft might ſuffer no detriment or prejudice by the abſence of a Grand Maſter. Accordingly, none appeared more worthy of that high and important office, than the Right Honourable JAMES STEWART, Eſq; preſent Lord Provoſt of the city of Edinburgh, under whoſe benign influence many great and noble buildings are at preſent planning and carrying

rying on, both for the conveniency and ornament, of the metropolis of this nation. On account, therefore, of the high encouragement and great respect he has ever shown to the fraternity, the brethren were of opinion they could not elect one more properly qualified; and in particular, as he was at that very time using his utmost endeavours, to carry into execution that great and useful work, the Bridge over the North Loch——a work which has been ardently wished for by the inhabitants of this city, and which must reflect honour upon the administration by whose patronage it is undertaken.

Accordingly the Brethren unanimously elected and appointed the Right Honourable JAMES STEWART, Esq; LORD PROVOST of the city of Edinburgh, GRAND MASTER ELECT for the ensuing year; and to succeed the Earl of KELLY, as GRAND MASTER, against St *Andrew*'s day next year; who, being present, accepted of that high office, and was in form saluted and honoured as such by all the brethren.

Then the brethren made a grand procession, according to the ancient custom of masons, from the Parliament house to the Assembly-hall, where a noble and elegant feast was prepared for them by the Grand Stewards: and the evening was spent with the greatest mirth and harmony, which always abound in the meetings of this honourable and ancient fraternity.

We

We now come a period, when the ſociety of Free and Accepted Maſons ſeems to be ſettled on a baſis ſo firm and laſting, as to promiſe a continuation even till the final conſummation of all things.—Patronized and protected by the great and the noble—ſupported by the mighty pillars of truth, love and charity—cemented together by the ſtrong bond of ſecrecy and brotherly affection, they muſt command the reſpect of all the unenlightened part of mankind—May they long continue to be diſtinguiſhed amongſt their countrymen for ſuch noble and generous principles——may the craft proſper and increaſe,——and may its vottaries be ever diſtinguiſhed as MEN, CITIZENS, AND CHRISTIANS!

Amen, *ſo mote it be.*

THE

THE CHARGES OF A FREE MASON,

TO BE READ

At the making of NEW BRETHREN, or when the MASTER ſhall order it.

The GENERAL HEADS, *viz.*

I. OF *God* and religion.

II. Of the civil *magiſtrate*, ſupreme and ſubordinate.

III. Of *lodges*.

IV. Of *maſters*, *wardens*, *fellows*, and *apprentices*.

V. Of the *management* of the *craft* in working.

VI. Of *behaviour*, viz.

1. In the lodge while *conſtituted*.
2. After the lodge is over and the *brethren* not gone.
3. When brethren meet without *ſtrangers*, but not in a *lodge*.
4. In preſence of *ſtrangers* not *Maſons*.
5. At *home*, and in the *neighbourhood*.
6. Towards a *ſtrange brother*.

I. *Concerning*

I. *Concerning* God *and* religion.

A MASON is obliged, by this tenure, to obey the moral law; and if he rightly underſtands the art, he will never be a ſtupid *Atheiſt*, nor an irreligious *Libertine*. But though in ancient times maſons were charged in every country to be of the religion of that country or nation, where-ever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themſelves; that is, to be *good men and true*, or men of honour and honeſty, by whatever denominations or perſuaſions they may be diſtinguiſhed; whereby MASONRY becomes the centre of union, and the means of conciliating true friendſhip among perſons that muſt have remained at a perpetual diſtance.

II. Of *the* civil magiſtrate, *ſupreme and ſubordinate.*

A MASON is a peaceable ſubject to the civil powers, where-ever he reſides or works, and is never to be concerned in plots and conſpiracies againſt the peace and welfare of the nation, nor to behave himſelf undutiful to inferior magiſtrates; for as maſonry hath been always injured by war, bloodſhed, and confuſion, ſo ancient kings and princes have been much diſpoſed to encourage the craftſmen, becauſe of their peaceableneſs and *loyalty*, whereby they practically anſwered the

the cavils of their adverſaries, and promoted the honour of the fraternity, who ever flouriſhed in times of peace. So that if a brother ſhould be a rebel againſt the ſtate, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and if convicted of no other crime, though the loyal brotherhood muſt and ought to diſown his rebellion, and give no umbrage or ground of political jealouſy to the government for the time being; they cannot expel him from the *lodge*, and his relation to it remains indefeaſible.]

III. *Of* lodges.

A Lodge is a place where *maſons* aſſemble and work: hence that aſſembly, or duly organized ſociety of maſons, is called a *lodge*, and every brother ought to belong to one, and to be ſubject to its *by-laws* and the *general regulations*. It is either particular or general, and will be beſt underſtood by attending it. In ancient times, no *maſter* or *fellow* could be abſent from it, eſpecially when warned to appear at it, without incurring a ſevere cenſure, until it appeared to the *maſter* and *wardens* that pure neceſſity hindered him.

The perſons admitted members of a *lodge*, muſt be good and true men, free-born, of mature and diſcreet age, no bondmen, no women, no immoral or ſcandalous men, but of good report.

IV. *Of*

IV. *Of* maſters, wardens, fellows, *and* apprentices.

ALL preferment among *maſons* is grounded upon real worth and perſonal merit only; that ſo the *lords* may be well ſerved, the brethren not put to ſhame, nor the *royal craft* deſpiſed: therefore no maſter or warden is choſen by ſeniority, but for his merit. It is impoſſible to deſcribe theſe things in writing, and every brother muſt attend in his place, and learn them in a way peculiar to *this fraternity:* only candidates may know, that no maſter ſhould take an apprentice, unleſs he has ſufficient employment for him, and unleſs he be a perfect youth, having no maim or defect in his body, that may render him incapable of learning his maſter's lord, and of being made a brother, and then a fellow-craft in due time, even after he has ſerved ſuch a term of years as the cuſtom of the country directs; and that he ſhould be deſcended of honeſt parents; that ſo, when otherwiſe qualified, he may arrive to the honour of being the *warden*, then *maſter* of the *lodge*, the *grand warden*, and at length the *grand maſter* of all the *lodges* according to his merit.

No brother can be a warden until he has paſſed the part of fellow-craft; nor a maſter until he has acted as a warden, nor grand warden until he has been maſter of a *lodge*, nor grand maſter, unleſs he has been a fellow-craft before his election, who is alſo to be nobly born, or a gentleman

of

of the beſt faſhion, or ſome eminent ſcholar, or ſome curious architect, or other artiſt, deſcended of honeſt parents, and who is of ſingular great merit in the opinion of the *lodges*. And for the better, and eaſier, and more honourable diſcharge of his office, the grand maſter has a power to chuſe his own deputy grand maſter, who muſt be then, or muſt have been formerly, the maſter of a particular *lodge*, and has the privilege of acting whatever the grand maſter his principal ſhould act, unleſs the ſaid principal be preſent, or interpoſe his authority by a particular command.

Theſe rulers and governors, ſupreme and ſubordinate, of the ancient *lodge*, are to be obeyed in their reſpective ſtations by all the brethren, according to the *old charges* and *regulations*, with all humility, reverence, love, and alacrity.

V. *Of the management of the craft in working.*

All *maſons* ſhall work honeſtly on working days, that they may live creditably on *holy days*; and the time appointed by the law of the land, or confirmed by cuſtom, ſhall be obſerved.

The moſt expert of the fellow craftſmen ſhall be choſen or appointed by the maſter or overſeer of the lord's work; who is to be called *maſter* by thoſe that work under him. The craftſmen are to avoid all ill language, and to call each other by no diſobliging name, but *brother* or *fellow*; and to behave themſelves courteouſly within and without the *lodge*.

The maſter knowing himſelf to be able of cunning, ſhall undertake the lord's work as reaſonably as poſſible, and truly diſpend his goods as if they were his own; nor to give more wages to any brother or apprentice than he really may deſerve.

Both the maſter and the *maſons* receiving their wages juſtly, ſhall be faithful to the lord, and honeſtly finiſh their work, whether taſk or journey; nor put the work to taſk that hath been accuſtomed to journey.

None ſhall diſcover envy at the proſperity of a brother, nor ſupplant him, or put him out of his work, if he be capable to finiſh the ſame; for no man can finiſh another's work ſo much to the lord's profit, unleſs he be thoroughly acquainted with the deſigns and draughts of him that began it.

When a fellow-craftſman is choſen warden of the work under the maſter, he ſhall be true both to maſter and fellows, ſhall carefully overſee the work in the maſter's abſence to the lord's profit; and his brethren ſhall obey him.

All *maſons* employed, ſhall meekly receive their wages without murmuring or mutiny, and not deſert the maſter till the work is finiſhed.

A younger brother ſhall be inſtructed in working, to prevent ſpoiling the materials for want of judgment, and for increaſing and continuing of brotherly love.

All

All the tools uſed in working ſhall be approved by the grand lodge.

No labourer ſhall be employed in the proper work of *maſonry;* nor ſhall FREE MASONS work with thoſe that are *not free,* without an urgent neceſſity: nor ſhall they teach labourers and *unaccepted* maſons, as they ſhould teach a brother or fellow.

VI. *Of* behaviour, *viz.*

1. *In the* lodge *while conſtituted.*

You are not to hold private committees, or ſeparate converſation, without leave from the maſter, nor to talk of any thing impertinent or unſeemly, nor interrupt the maſter or wardens, or any brother ſpeaking to the maſter: nor behave yourſelf ludicrouſly or jeſtingly while the *lodge* is engaged in what is ſerious and ſolemn; nor uſe any unbecoming language upon any pretence whatſoever; but to pay due reverence to your maſter, wardens, and fellows, and put them to worſhip.

If any complaint be brought, the brother found guilty ſhall ſtand to the award and determination of the *lodge,* who are the proper and competent judges of all ſuch controverſies, (unleſs you carry it by *appeal* to the *grand lodge*), and to whom they ought to be referred, unleſs a lord's work be hindered the mean while, in which caſe a particular reference may be made: but you muſt never

never go to law about what concerneth *masonry*, without an absolute necessity apparent to the *lodge*.

2. Behaviour *after the* lodge *is over and the* brethren *not gone*.

You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying any thing offensive, or that may forbid an easy and free conversation; for that would blast our harmony, and defeat our laudable purposes. Therefore no private piques or quarrels must be brought within the door of the *lodge*, far less any quarrels about *religion*, or *nations*, or *state-policy*, we being only, as *masons*, of the *catholic religion* above mentioned; we are also of all *nations*, *tongues*, *kindreds*, and *languages*, and are resolved against all *politics*, as what never yet conduced to the welfare of the *lodge*, nor ever will. This *charge* has been always strictly injoined and observed; but especially ever since the *reformation* in *Britain*, or the dissent and secession of these nations from the communion of *Rome*.

3. Behaviour *when* brethren *meet without* strangers, *but not in a lodge formed*.

You are to salute one another in a courteous manner, as you will be instructed, calling each other

other *brother*, freely giving mutual instructions as shall be thought expedient, without being overseen or overheard, and without incroaching upon each other, or derogating from that respect which is due to any brother, were he not a mason; for though all *masons* are as *brethren* upon the same *level*, yet *masonry* takes no honour from a man that he had before; nay, it rather adds to his honour, especially if he has deserved well of the brotherhood, who must give honour to whom it is due, and avoid ill manners.

4. Behaviour *in presence* of strangers *not* masons.

You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a discourse, and manage it prudently for the honour of the *Worshipful fraternity*.

5. Behaviour *at home, and in your neighbourhood.*

You are to act as becomes a moral and wise man; particularly, not to let your family, friends, and neighbours know the *concerns* of the *lodge, &c.* but wisely to consult your own honour, and that of the *ancient brotherhood*, for reasons not to be mentioned here. You must also consult your health, by not continuing together too late, or too long from home, after lodge-hours are past; and by avoiding of glut-

tony

tony or drunkenness, that your families be not neglected or injured, nor you disabled from working.

6. Behaviour *towards a strange* brother.

You are cautiously to examine him, in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant false *pretender*, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge.

But if you discover him to be a true and genuine *brother*, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be relieved: you must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability; only to prefer a poor *brother*, that is a *good man and true*, before any other poor people in the same circumstances.

Finally, all these *charges* you are to observe, and also those that shall be communicated to you in *another way;* cultivating *brotherly love*, the *foundation* and *cape-stone*, the *cement* and *glory* of this ancient *fraternity*, avoiding all wrangling and quarrelling, all slander and backbiting, nor permitting others to slander any honest brother, but defending his character, and doing him all good offices, as far as is consistent with

with your *honour* and *ſafety*, and nor farther. And if any of them do you injury, you muſt apply to your own or his *lodge*; and from thence you may appeal to the *grand lodge* at the *quarterly communication*, and from thence to the *annual grand lodge*, as has been the ancient laudable conduct of our forefathers in every nation; never taking a *legal courſe*, but when the caſe cannot be otherwiſe decided, and patiently liſtening to the honeſt and friendly advice of maſter and fellows, when they would prevent your going to law with *ſtrangers*; or would excite you to put a ſpeedy period to all *law-ſuits*, that ſo you may mind the *affair of maſonry* with the more alacrity and ſucceſs: but with reſpect to *brothers* or *fellows* at law, the maſter and brethren ſhould kindly offer their mediation, which ought to be thankfully ſubmitted to by the contending brethren; and if that ſubmiſſion is impracticable, they muſt however carry on their *proceſs*, or *law-ſuits* without wrath and rancour, (not in the common way), ſaying or doing nothing which may hinder *brotherly love* and good offices to be renewed and continued: that all may ſee the *benign influence* of *maſonry*, as all true *maſons* have done from the beginning of the *world*, and will do to the end of *time*.

Amen, ſo mote it be.

A ſhort charge to be given to new-admitted brethren.

YOU are now admitted by the unanimous conſent of our lodge, a fellow of our moſt ancient and honourable ſociety; ancient as having ſubſiſted from time immemorial; and honourable, as tending in every particular to render a man ſo, that will but be conformable to its glorious precepts. The greateſt monarchs in all ages, as well of *Aſia* and *Africa* as of *Europe*, have been encouragers of the royal art, and many of them have preſided as grand maſters over the maſons in their reſpective dominions; nor think it any diminution to their imperial dignities to *level* themſelves with their brethren in maſonry, and to act as they did. The world's great Architect is our ſupreme maſter, and the unerring rule he has given us, is that by which we work. Religious diſputes are never ſuffered in the lodge; for, as maſons, we only purſue the univerſal religion, or the religion of nature: this is the cement which unites men of the moſt different principles in one ſacred band, and brings together thoſe who were the moſt diſtant from one another.

There are three general heads of duty which maſons ought always to inculcate, *viz.* to God, our neighbours, and ourſelves. To God, in never mentioning his name but with that reverential awe which becomes a creature to bear to his Creator, and to look upon him always as the

ſummum

ſummum bonum which we came into the world to enjoy; and according to that view to regulate all our purſuits. To our neighbours, in acting upon the ſquare, or doing as we would be done by. To ourſelves, in avoiding all intemperances and exceſſes, whereby we may be rendered incapable of following our work, or led into a behaviour unbecoming our laudable profeſſion; and in always keeping within due bounds, and free from all polution.

In the ſtate, a maſon is to behave as a peaceable and dutiful ſubject, conforming cheerfully to the government under which he lives: he is to pay a due deference to his ſuperiors, and from his inferiors he is rather to receive honour with ſome reluctance, than to extort it: he is to be a man of benevolence and charity, not ſitting down contented while his fellow-creatures (but much more his brethren) are in want, and it is in his power, without prejudicing himſelf or family, to relieve them. In the lodge he is to behave with all due decorum, leſt the beauty and harmony thereof ſhould be diſturbed and broke. He is to be obedient to the maſter and preſiding officers, and to apply himſelf cloſely to the buſineſs of maſonry, that he may ſooner become a proficient therein, both for his own credit, and for that of the lodge. He is not to neglect his own neceſſary avocations for the ſake of maſonry, nor to involve himſelf in quarrels with thoſe who through ignorance may

ſpeak evil of, or ridicule it. He is to be a lover of the arts and ſciences, and to take all opportunities of improving himſelf therein. If he recommends a friend to be made a maſon, he muſt vouch him to be ſuch as he really believes will conform to the aforeſaid duties; leſt, by his miſconduct at any time, the lodge ſhould paſs under ſome evil imputations. Nothing can prove more ſhocking to all faithful maſons than to ſee any of their brethren profane, or break through the ſacred rules of their order; and ſuch as can do it, they wiſh had never been admitted.

The ancient manner of conſtituting a lodge.

A New *lodge*, for avoiding many irregularities, ſhould be ſolemnly *conſtituted* by the GRAND MASTER, with his *Deputy* and *Wardens*; or, in the *Grand Maſter*'s abſence, the DEPUTY acts for his Worſhip, the *ſenior Grand Warden* as *Deputy*, the *Junior Grand Warden* as the *Senior*, and a preſent *Maſter* of a *lodge* as the *Junior*.

Or if the *Deputy* is alſo abſent, the GRAND MASTER may depute either of his *Grand Wardens*, who can appoint others to be *Grand Officers pro tempore*.

The lodge being opened, and the *candidates*, or the *new Maſter* and *Wardens* being yet among the *fellow-crafts*, the GRAND MASTER ſhall

ſhall aſk his *Deputy*, if he has examined them, and finds the *Candidate Maſter* well ſkilled in the noble *ſcience* and the royal *art*, and duly inſtructed in our *myſteries*, &c.

The DEPUTY, anſwering in the affirmative, ſhall, by the *Grand Maſter*'s order, take the *candidate* from among his *fellows*, and preſent him to the *Grand Maſter*, ſaying, *Right Worſhipful* GRAND MASTER, *the brethren here deſire to be formed into a* lodge; *and I preſent my worthy brother* A. B. *to be their* maſter, *whom I know to be of good morals and great ſkill, true and truſty, and a lover of the whole* fraternity, *wherefoever diſperſed over the face of the earth.*

Then the GRAND MASTER, placing the candidate on his left hand, having aſked and obtained the unanimous conſent of the brethren, ſhall ſay, *I conſtitute and form theſe good brethren into a* new lodge, *and appoint you, brother* A. B. *the* maſter *of it, not doubting of your capacity and care, to preſerve the* cement *of the* lodge, *&c.* with ſome other expreſſions that are proper and uſual on that occaſion, but not proper to be written.

Upon this, the *Deputy* ſhall rehearſe the *charges* of a *Maſter*; and the GRAND MASTER ſhall aſk the *Candidate*, ſaying, *Do you ſubmit to theſe charges*, as maſters *have done in all ages?* And the *new* maſter ſignifying his cordial ſubmiſſion thereunto.

The

The GRAND MASTER ſhall, by certain ſignificant ceremonies and ancient uſages, inſtal him, and preſent him with the *book* of *conſtitutions*, the *lodge-book*, and *inſtruments* of his office; not all together, but one after another; and after each of them, the *Grand Maſter* or his *Deputy* ſhall rehearſe the ſhort and pithy charge that is ſuitable to the thing preſented.

Next, the members of this *new lodge*, bowing all together to the *Grand Maſter*, ſhall return his Worſhip their thanks; and ſhall immediately do homage to their *new Maſter*; and ſignify their promiſe of ſubjection and obedience to him by the uſual congratulation.

The *Deputy* and *Grand Wardens*, and any other brethren preſent, that are not members of this *new lodge*, ſhall next congratulate the NEW MASTER; and he ſhall return his becoming acknowledgments to the GRAND MASTER firſt, and to the reſt in their order.

Then the GRAND MASTER orders the *new Maſter* to enter immediately upon the exerciſe of his office, *viz.* in chuſing his *Wardens*; and, calling forth two *fellow-crafts* (*Maſter maſons*), preſents them to the *Grand Maſter* for his approbation, and to the *new lodge* for their conſent: Upon which,

The *Senior* or *Junior Grand Warden*, or ſome brother for him, ſhall rehearſe the charges of each *Warden* of a private lodge: and they ſignifying their cordial ſubmiſſion thereunto.

The

The NEW MASTER ſhall preſent them ſingly, with the ſeveral inſtruments of their office, and in due form inſtal them in their proper places: and the brethren of this *new lodge* ſhall ſignify their obedience to thoſe NEW WARDENS by the uſual congratulation.

Then the *Grand Maſter* gives all the brethren joy of their *new Maſter* and *Wardens*, and recommends harmony; hoping their only contention will be a laudable emulation in cultivating the royal *art* and the ſocial *virtues*.

Upon which, all the *new lodge* bow together in returning thanks for the honour of this CONSTITUTION.

The GRAND MASTER alſo orders the *Secretary* to regiſter this *new lodge* in the *grand-lodge book*, and to notify the ſame to the other particular *lodges*; and after the *Maſter's ſong*, he orders the *Grand Warden* to cloſe the *lodge*.

This is the ſum, but not the whole *ceremonial* by far; which the *Grand Officers* can extend or abridge at pleaſure; explaining things that are not fit to be written: though none but thoſe that have acted as *Grand Officers* can accurately go through all the ſeveral parts and uſages of a *new conſtitution*, in the juſt ſolemnity.

A PRAYER *to be used of Christian masons at the empointing of a brother: Used in the reign of* Edward IV.

THE mighty God and Father of heaven, with the wisdom of his glorious Son, through the goodness of the Holy Ghost, that hath been three persons in one Godhead, be with us at our beginning, give us grace to govern in our living here, that we may come to his bliss that shall never have an end.

A PRAYER *to be used at the admission of a brother.*

O Most glorious and eternal God, who art the chief Architect of the created universe! grant unto us, thy servants, who have already entered ourselves into this most noble, ancient, and honourable fraternity, that we may be solid and thoughtful, and always have a remembrance of those sacred and holy things we have taken on us, and endeavour to instruct and inform each other in secrecy, that nothing may be unlawfully or illegally obtained; and that *those persons* who are now to be made masons, may be worthy *members;* and may *they*, and all of us, live as men, considering the great end for which thy goodness has created us: and do thou, O God, give us wisdom to contrive in all our doings, strength to support in all difficulties, and beauty to adorn those heavenly man-

sions

ſions where thy honour dwells; and grant, O Lord, that we may agree together in brotherly love and charity one towards another; and in all our dealings in the world, do juſtice to all men, love mercy, and walk humbly with thee, our God; and, at laſt, may an abundant entrance be adminiſtred unto us, into thy kingdom, O Great Jehovah.

Now unto the King eternal, immortal, inviſible, the only wiſe God, be kingdom, power, and glory, for ever and ever. Amen.

Another PRAYER.

MOſt holy and glorious Lord God, thou Architect of heaven and earth, who art the giver of all good gifts and graces; and haſt promiſed that where two or three are gathered together in thy name, thou wilt be in the midſt of them; in thy name we aſſemble and meet together, moſt humbly beſeeching thee to bleſs us in all our undertakings, to give us thy Holy Spirit, to enlighten our minds with wiſdom and underſtanding, that we may know and ſerve thee aright, that all our doings may tend to thy glory, and the ſalvation of our ſouls: and we beſeech thee, O Lord God, to bleſs this our preſent undertaking, and to grant that this our brother may dedicate his life to thy ſervice, and be a true and faithful brother among us; endue him with divine wiſdom, that he may, with the ſe-

crets

crets of masonry, be able to unfold the mysteries of godliness and Christianity.

This we humbly beg in the name, and for the sake of Jesus Christ, our Lord and Saviour. Amen.

A PRAYER.

THat the great Architect of the universe, the all-knowing, almighty, and eternal God, who hath made us masons, would, through his grace and mercy to mankind, pardon and forgive our enemies, and bring them to a sense of their errors, and take from them those fatal prejudices with which they bar their breasts against the force of truth, and fortify themselves in darkness, ignorance, and falsehood, to the end that the workers in the great work, in whatsover part of the earth they may be scattered, may not only magnify thy great and glorious name, O Jehovah, but may be saved from all troubles and persecutions; that the glorious structure may arrive at the height of heavenly perfection.

A VINDICATION of MASONRY and its Excellency demonſtrated.

IN A

DISCOURSE at the Conſecration of the Lodge of VERNON KILWINNING, on *May* 15. 1741.

By CHARLES LESLIE, M. A. Maſter-Maſon and Member of that Lodge.

IF a man was placed in a beautiful garden, on a calm ſurvey of its rich collection, would not his mind be affected with the moſt exquiſite delight? The groves, the grotto's, the artful wilds, the whole variegated ſcene, would ſenſibly ſtrike him; the flowery parterres, the opening viſtos, the big caſcades, or the ſofter murmurs of the falling ſtreams, all would inſpire his ſoul with ideas grand and great; but eſpecially, when he obſerved the order, the nice ſymmetry, and beautiful diſpoſition of the whole; when he ſaw how every part, though ſeemingly complete in itſelf, yet reflected ſurpriſing and new beauties on the other, ſo that nothing could be wanting to make one beautiful *whole*. A view of this would naturally lead him to admire the deſign, tho' human, and raiſe ſomething more than common veneration to the happy genius of him who contrived it.

THE wiſe man finds it exactly after this man-

ner, on a calm ſurvey of nature; complacency and the beſt delight attend his ſearches; delights which can never cloy, and are ever new. Nature is an inexhauſted ſcene, in every part of which divinity and wiſdom appears. The ſcenes which ſhe diſplays are indeed too large for a mean mortal to graſp; yet he can eaſily comprehend ſo much as will lead him to that true ſource of happineſs, the grand Architect of all, the one perfect and unſullied beauty! For beſides all the gaities with which our ſenſes are every moment preſented, and the ſymmetry, good order, and proportion that appear in the whole, there is ſomething further that will affect the conſidering mind, ſomething of a turn nearer to divinity, yea, almoſt the divinity itſelf: that is, the well adapted ties to the preſent circumſtance of things, which link men and ſocieties together. Theſe are the ſure cements of the rational world, and 'tis theſe alone by which the rational world ſubſiſt; and could we think that it was poſſible for them to be diſſolved, nature too, and man the chief work of God, would ſoon return to *Chaos*, and one univerſal ruin take place.

If we look around us, we ſhall find, that in the whole ſcale of beings, from the moſt inconſiderable inſect, to the ſeraph that adores and burns, all, according to their proportion in the ſcale of exiſtence, have more or leſs this principle of uniting with others of the ſame ſpecies

with

with themſelves, implanted by wiſe nature; and cannot we diſcern ſome of theſe minute animals forming themſelves into ſocieties? Need I name the careful aunt, or the induſtrious bee? inſects, which the wiſeſt of men has recommended as a pattern of induſtry and prudent foreſight: But, let us raiſe our ideas higher, and we ſhall ſtill find that this innate principle of friendſhip ariſes in proportion as they themſelves ſeem to advance nearer to the degree of rational, and there can be no better way of judging of the ſuperiority of one part of the animal brute creation above the other, than by obſerving what degrees of kindneſs, friendſhip, and ſeeming good nature they enjoy. But that is a diſquiſition fitter for the philoſopher's chair, than that wherein I have now the honour to be.

It is ſufficient for us to conſider ourſelves, to think on theſe benevolent diſpoſitions, and on that good temper of ſoul, which indulgent and wiſe nature has ſo kindly beſtowed upon us. As human nature riſes in the ſcale of things, ſo do the ſocial affections ariſe likewiſe. Do we not feel in our breaſts a ſtrong propenſity to friendſhip? Feel we not a pleaſure when it is cemented and firm, and a pain when it is on the decline and dead? What ſweetens life but friendſhip? What diverts the cares of time but friendſhip? What alleviates pain, and makes ſorrow ſmile, but friendſhip, ſacred holy *friendſhip?*

But as this is either more univerſal, extending

ing to the whole human race, whom, as partners of the ſame common nature with ourſelves, we love, and are ſtrongly inclined to favour; or it is more confined, and exerts itſelf the more vehemently as the objects about which it is verſant are nearer or more remote. Thus, the love of one's country fires the ſoul, and makes it kindle into a noble patriot flame, creates the beſt and moſt diſintereſted virtue, inſpires public ſpirit, and that heroic ardor which engages men to throw life itſelf away in ſuch a generous and noble cauſe. No kind of friendſhip is more commendable than this; it dignifies its happy poſſeſſor with true unfading laurels, caſts a luſtre on his actions, and conſecrates his name to lateſt ages. The warrior's worth conſiſts in murder, and the rude ravage of the deſolating ſword, but the blood of thouſands ſtains not the hands of his country's friend: his virtues are open, and of the nobleſt kind; if he bleeds by tyrant-hands, he dies with that calm ſatisfaction which a martyr for liberty muſt ſurely feel. Should I name the firſt *Brutus*, the ſelf-devoted *Decii*, or the ſelf-condemned, but unconquerable *Cato!*

But friendſhip not only appears divine, when employed to befriend the liberties of one's country, but likewiſe makes its heavenly extraction appear in the more calm hours of life; before we ſaw it mount into a noble flame, aiming deſtruction at the heads of tyrants, thundering for liberty

liberty and expoſing life itſelf in the good cauſe; now, we ſhall ſee it calm and moderate, burning with an even glow, improving the ſoft hours of life, and heightening that reliſh which we have for virtue. Thus it is, that private ſocieties are formed, and from this principle they meet, and with a chearful innocence employ each vacant hour of life with agreeable friends.

And now, we can trace from reaſon itſelf, and the very nature of things, one of the main deſigns of MASONRY which is to improve friendſhip, and teach men to become good members of ſociety. Vain then is each idle ſurmiſe, which our enemies meanly ſcatter round! They little think, that by decrying MASONRY, they reflect upon human nature itſelf, and on the wiſe conſtitution of things, which by a ſecret and ſweet attractive force, diſpoſes the human heart to ſocial virtue; they little think, that by ſuch a conduct they reflect on that good order by which the wiſe Architect of nature ſupports the moral ſyſtem. Can friendſhip and ſocial delights be the object of reproach? Can that wiſdom which hoary time has ſanctified be the object of ridicule? How mean and contemptible muſt theſe men be, who pretend to cenſure what they do not know? The generous heart will pity ignorance ſo abandoned.

I ſhall now proceed, and conſider in what ſhapes MASONRY is of univerſal advantage to mankind, how it is reconcileable to the beſt policy,

licy, why it deſerves the general eſteem, and why all men are bound to promote it.

Now, abſtracting from the particular pleaſures which ariſe from a friendſhip ſo well contrived to laſt, and which 'tis ſcarce poſſible entirely to eraze, let us conſider, that it is a ſcience confined to no particular part of the globe, but diffuſed over the whole; where-ever arts flouriſh, there MASONRY flouriſhes too; and add to this, that by thoſe ſecret and inviolable ſigns which we preſerve amongſt our ſelves, and which are one and the ſame throughout the world, MASONRY becomes an univerſal language. By this means, how many advantages are gained? We unite men of all religions, and of all nations. Thus, the diſtant *Chineſe* can embrace a brother *Briton;* thus they come to know, that beſides the common ties of humanity, there is a ſtronger ſtill to engage them to friendly and kind actions; thus the ſpirit of the *damning Prieſts* may be tamed, and a moral brother, tho' of a different religion, engage his friendſhip; thus all thoſe diſputes, which imbitter life and ſour the tempers of men, are avoided and every face is clad in ſmiles, while they purſue the general deſign of the CRAFT, which is the common good of all. Is it not then evident, that MASONRY is an univerſal advantage to mankind? For ſure, except diſcord and harmony be the ſame, it muſt be ſo. Is it not likewiſe reconcileable to the beſt policy? For it prevents that heat, and theſe animoſities

mosities which different interests but too oft create. Does not MASONRY teach us to be faithful to our king and to our country, to avoid sour politics, and to submit to the decisions of the legislative power? And sure it is no mean advantage to any community or state to have such a body of men within itself, whose passions ought to be divested of that sourness and ill-nature, which too often attends the best of men. Therefore, does not MASONRY of itself command the highest regard? Does it not claim the greatest esteem? Without doubt, if aught that is good and amiable, useful to mankind or society, be worth a wise man's attention, then MASONRY claims it in the highest degree. What lovely ideas does it inspire? How does it open and enlarge the mind? And how does it create a noble fund of satisfaction? How does it recommend universal benevolence, and every virtue which can endear one man to another? How particularly is it adapted to create in the mind the most disinterested and generous notions? *Masons* are brethren, and amongst brothers there is no inequality. Thus a king is put in mind, that altho' a crown adorns his head, yet the blood in his veins is derived from the common parent of mankind, and no better than the meanest of his subjects. Thus men in inferior stations are taught to love their superiors, when they see them divested of their grandeur, and condescending to trace wisdom's paths, and

follow

follow virtue, assisted by those of a rank below them. Virtue is true nobility, and wisdom is the channel by which it is directed and conveyed; and wisdom and virtue, amongst *Masons*, are the sole distinctions.

Masonry, not only teaches universal love and benevolence, but likewise disposes the heart to particular goodness, when a brother claims it: For this end they create funds, and endeavour to make their charities last as long as the science itself. When a brother is in distress, what heart does not ake? When he is hungry, do we not convey him food? Do we not cloth him when he is naked? Do we not fly to his relief? Thereby we shew that the name of brother is not merely nominal.

Now, if these are not sufficient to recommend so generous a plan, such a wise and good society, so happy in themselves, and in the possession of every social virtue; nothing which is truly virtuous can prevail, and a man who resists arguments that are drawn from such topics, must himself be lost to all sense of virtue.

Nevertheless, tho' the fairest and the best ideas may be thus imprinted in the mind, there are brethren (*hinc illæ lacrymæ*) who, disregarding the beauty of the science, and all that virtue which it is designed to teach, give themselves up to loose lives, and by this means disgrace themselves, and reflect dishonour upon MASONRY in general. It is the stupid wickedness of such

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has occaſioned theſe ſevere reflections upon the CRAFFT, which is now in the mouth of almoſt every old woman: But let ſuch brethren know, if I may call them by the name, that they are unworthy of their truſt, and that they are in reality no maſons. MASONRY conſiſts in virtuous actions, in chearful innocent hours; not in lewd debauchery or exceſs.

Now, tho' unhappy brethren may thus transgreſs, 'tis no objection againſt the CRAFT, nor can a wiſe man draw any argument from it againſt our ſociety; for if the wicked lives of men was an argument againſt the religion which they profeſs, Chriſtianity itſelf, with all its divine beauties, could not be true; therefore, let us endeavour to reform ourſelves, to reform theſe abuſes which have crept in amongſt us, and then MASONRY ſhall again ſhine out in its primitive luſtre, and diſcover itſelf to be of a truly divine original.

Bear with me, *my worthy and dear brethren*, while I inſiſt upon this, which can alone retrieve the ancient glory of the CRAFT. Let your generous and good actions diſtinguiſh you as much from the reſt of mankind, as the beauties of the principles from whence they flow; avoid whatever can give offence. If the world admire your ſanctity of manners, it will effectually reconcile it to true MASONRY. As your order is founded upon harmony, and ſubſiſts by proportion, ſo let every paſſion be ſmoothed and ſubſervient to

reaſon: Let the ſoft pleaſures of friendſhip harmonize your minds, baniſh ſourneſs and ill nature; live like brethren, and let good humour prevail; let no little party-jarrs divert your attention from brotherly love, or ſpirit you up againſt one another; mark ſuch as create diviſions; they are unfit members of ſociety; all good order and all good laws oblige you to expel them: You are to cultivate your minds and ſtore them with uſeful true knowledge: How beautiful are the ways of wiſdom, and what pleaſure attends the purſuit! You ought to ſearch into nature, the advantage you will reap will ſoon recompenſe the pain; knowledge muſt be attained by degrees, nor is it every where to be found: Wiſdom ſeeks the ſecret ſhade, the lonely cell deſigned for contemplation, there inthroned ſhe ſits, and there delivers her oracles; ſeek her, purſue the real bliſs, tho' the paſſage be difficult, the further we trace it, the eaſier it will become. You ought particularly to ſtudy that firſt and nobleſt of the ſciences, I mean GEOMETRY; by this we ſhall improve ourſelves indeed; by this we curiouſly trace nature thro' her various windings, and to her moſt latent receſſes; by this we can diſcover the power, wiſdom, and the goodneſs of the Grand Parent of the univerſe, and ſee the beautiful proportions which connect and grace this vaſt machine; by this we ſee how the planets roll, and why they move round the ſun, their centre; by this we

find

find the reaſon of the beautiful return of ſpring, and of the varied ſcenes in ſummer, autumn, and winter. Numberleſs worlds are around us, all framed by the ſame divine artiſt, which roll through the vaſt expanſe, and are conducted by the ſame unerring laws of nature. What grand ideas then muſt ſuch knowledge fill our minds with, and how worthy is it of the attention of all, but eſpecially of ſuch who profeſs themſelves promoters of ſuch a valuable ſcience? It was a ſurvey of nature, and obſerving its beautiful proportions, that firſt determined man to imitate the divine plan, and reduce things into ſymmetry and order; this gave riſe to ſocieties, and birth to every uſeful art. The architect began to deſign, and the plans which he laid down, being ſtill improven, produced ſome of theſe excellent works which will be the admiration of future ages. I might here trace the hiſtory of the CRAFT, and ſhew, that ſince ever order began, or harmony admired, it too behoved to have had a being; but as this is ſo well known, I judge it to be altogether needleſs.

Then, let us unite our hearts, and our ſociety muſt flouriſh; let us promote the uſeful arts, and by that means diſtinguiſh ourſelves; let us cultivate the ſocial virtues, and improve in all that is good and valuable; let the genius of MASONRY preſide, and let us endeavour to act with that dignity which becomes men as well as maſons.

Now,

Now, is MASONRY ſo good, ſo valuable a ſcience? Does it tend to cultivate the mind, and tame each unruly paſſion? Does it expel rancour, hatred, and envy? Does it reconcile men of all religions, and of all nations? Is it an univerſal cement, binding its devotees to charity, good will, and ſacred friendſhip? Is it calculated to promote the trueſt freedom? Does it teach men to lead quiet lives? In ſhort, are its precepts a complete ſyſtem of moral virtue? Then, HAILL, thou glorious craft, bright tranſcript of all that is amiable! HAILL, thou bleſt moral ſcience, which ſets ſuch fair copies of virtue! WELCOME, ye delightful manſions, where its happy ſons enjoy a life almoſt divine! WELCOME, ye bleſt retreats, where ſmiling friendſhip ſits inthron'd! WELCOME, ſacred habitations, where innocence and peace for ever dwell!

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A

General CHARGE to MASONS.

Delivered at Chriſt-church in Boſton, on the 27th of December, 1749.

By the Rev. CHARLES BROCKWELL, A. M. his Majeſty's Chaplain at Boſton, in New England.

THE principal intention in forming ſocieties is undoubtedly the uniting men in the ſtricter bands of love; for men, conſidered as ſocial creatures, muſt derive their happineſs from each other: every man being deſigned by Providence to promote the good of others, as he tenders his own advantage; and by that intercourſe to ſecure their good offices, by being, as occaſion may offer, ſerviceable unto them.

Chriſtianity in general (for I now enter not upon the melancholy diviſions ſo rife among us) never circumſcribes our benevolence within the narrow confines of nature, fortune, profit, or perſonal obligation. What I would advance is this: That we reſtrain not our love to our next neighbour only, this being merely a point of conveniency,—nor to our acquaintance ſolely, this being the effect of inclination purely to gratify ourſelves—We are not to careſs our friends only, becauſe gratitude and common juſtice require even that at our hands—Nor yet thoſe eſpecially from whom we expect to receive benefit, for this

intereſt

interest and policy will prompt us to—Nor our relations only, for this the ties of blood and mere nature dictate—Nor is our love and charity limited to them particularly who are of the same church or opinion with us: for by the very same reason that we are induced to believe ourselves in the right, they may imagine themselves so too; and what we may judge to be a perfection among ourselves, they may condemn as a blemish. Be it so then, that in some points, or rather modes of worship, we may differ or dissent from each other, yet still the LODGE reconciles even these—There we all meet amicably, and converse sociably together—There we harmonize in principles, tho' we vary in punctilios—There we join in conversation, and intermingle interests—There we discover no estrangement of behaviour, nor alienation of affection—We serve one another most readily in all the kind offices of a cordial friendship. Thus are we united, though distinguished, united in the same *grand Christian fundamentals*, though distinguished by some *circumstantials*; united in one important band of *brotherly love*, though distinguished by some *peculiarities of sentiment*.

Freedom of opinion thus indulged, but its points never discussed, is the happy influence under which the unity of this truly *ancient* and *honourable society* has been preserved from time immemorial. And whoever is an *upright mason*, can neither be an Atheist, Deist, or Libertine.

For

For he is under the strictest obligation to be a good man, a true Christian, and to act with honour and honesty, however distinguished by different opinions in the circumstantials of religion. Upon which account MASONRY is become the centre of union, and the means of conciliating friendship among men that might have otherwise remained at perpetual distance; causing them to love as brethren, as heirs of the same hope, partakers of the same promises, children of the same God, and candidates of the same heaven.

We read, that, when *Tertullus* pleaded against St *Paul*, the chief accusation whereon he founded his plea, was, *his being ring-leader of the sect of the Nazarenes—and this sect* (said the Jews) *we know that every-where it is spoken against.* And wherefore was this sect so spoken against? Was it from any evil they knew of its professors? Or from mere ignorance or blind prejudice? We find nothing of the former, but undoubted proof of the latter. And this I take to be pretty much our case, in respect to *masonry*—as flowing from the same corrupted principles. I have had the honour of being a member of this ancient and honourable SOCIETY many years, have sustained many of its offices, and can, and do aver, in this *sacred place*, and before the *grand* ARCHITECT *of the world*, that I never could observe ought therein, but what was justifiable and commendable according to the strictest rules of society; this being founded on the rules of the gospel, the

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doing the will of God, and the *subduing the passions*, and highly conducing to every sacred and social virtue. But not to insist on my own experience, the very *antiquity* of our *constitution* furnishes a sufficient argument to confute all gainsayers. For no combination of wicked men, for a wicked purpose, ever lasted long. The want of virtue, on which mutual trust and confidence is founded, soon divides and breaks them to pieces. Nor would men of unquestionable wisdom, known integrity, strict honour, undoubted veracity, and good sense, (though they might be trepanned into a foolish or ridiculous society, which could pretend to nothing valuable), ever continue in it, (as all the world may see they have done, and now do), or contribute toward supporting and propagating it to posterity.—

As to any objections that have been raised against this society, they are as ridiculous as they are groundless:—For what can discover more egregious folly in any man, than to attempt to vilify what he knows nothing of? At that rate, he may with equal justice abuse or calumniate any thing else that he is unacquainted with—But there are some peculiar customs among us; surely these can be liable to no censure: hath not every society some peculiarities which are not to be revealed to men of different communities?—But some among us behave not so well as might be expected: We fear this to be too true, and are heartily sorry for it; let us therefore every one try to mend one another. But

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even this objection is of no weight with a man of ingenuity and candour. For if the unworthiness of a professor casts a reflection upon the profession, it may be inferred, by parity of reason, that the misconduct of a Christian is an argument against Christianity. But this is a conclusion which I presume no man will allow; and yet is no more than what he must subscribe to, who is so unreasonable as to insist on the other.

Upon the whole, then, it appears that the rules of this society have a direct tendency to render conversation agreeable, as well as innocent; and so to influence our practice, as to be useful to others, and profitable to ourselves; for to continue in amity, and maintain a fair correspondence, to be disposed reciprocally to all offices of humanity, and to act upon mutual terms of benevolence, which are the characteristics of Christianity, are likewise the cement of this society. And how good it is to assist, comfort, and relieve the oppressed, I need not now observe. Nor is it less obvious, how pleasant it is to contribute to the innocent delight, and promote the lawful advantage of one another; and always to converse with security without any the least suspicion of fraudulent, injurious, or malicious practices.

Now, in order to cherish and promote this harmony within doors and without, let us first lay hold on the surest means to stop the mouth of Detraction, by endeavouring to lead a pure

and unblemished life. Let us consider, my brethren, that not the reputation of one only, but that of the whole society is affected by a brother's misbehaviour. Invested as we are with that distinguishing BADGE, which at this day is the glory of the greatest potentates upon earth, we should scorn to act beneath the dignity of our profession. Let us then *walk worthy of our vocation*, and do honour to our profession.

Let us rejoice in every opportunity of serving and obliging each other; for then, and only then are we answering the great end of our institution. *Brotherly love, relief, and truth*, oblige us not only to be compassionate and benevolent, but to administer that relief and comfort which the condition of any member requires, and we can bestow without manifest inconvenience to ourselves. No artful dissimulation of affection can ever be allowed among those who are upon a *level*; nor can persons who live *within compass, act* otherwise than *upon the square*, consistently with the golden rule of *doing as they would be done by*. For among us, every one is, or should be, another self: so that he that hates another, must necessarily abhor himself also; he that prejudices another, injures his own nature; and he that doth not relieve a distressed brother, starves a member of his own body. But then this relief is not to be bestowed upon the idle, indolent, and extravagant; but upon the unfortunate, industrious, successless brother.

Let

Let us next remember the regulations of this *society* are calculated, not only for the prevention of enmity, wrath, and dissension, but for the promotion of love, peace, and friendship; then here surely conversation must be attended with mutual confidence, freedom, and complacency. He who neither contrives mischief against others, nor suspects any against himself, has his mind always serene, and his affections composed. All the human faculties rejoice in *order, harmony, and proportion;* by this our society subsists, and upon this depends its *wisdom, strength, and beauty.* Let therefore no narrow distinctions discompose this goodly *frame,* or disturb its *symmetry;* but when good and worthy men offer themselves, let them ever have the first place in our esteem; but as for the abettors of Atheism, irreligion, libertinism, infidelity, let us, in the words of the prophet, *shake our hands from them,* just as a person would do, who happens to have burning coals or some venomous creature fastening upon his flesh. In such a case none would stand a moment to consider; none would debate with himself the expediency of the thing; but instantly fling off the pernicious incumbrance; instantly endeavour to disengage himself from the clinging mischief: so should every *upright mason* from such perilous *false brethren.*

There is one essential property which belongs to our *craft,* which had like to have slipped me,

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and which, however condemned, is highly worthy of all applause; and that is *secrecy*. All that should be disclosed of a lodge is this, that, in our meetings, we are all good-natured, loving, and chearful one with another. But what are these secrets? Why, if a brother in necessity seeks relief, it is an inviolable secret, because true *charity vanteth not itself*. If an overtaken brother be admonished, it is in secret; because *charity is kind*. If possibly little differences, feuds, or animosities should invade our peaceful walls, they are still kept secret; for *charity suffereth long, is not easily provoked, thinketh no evil*.—These and many more (would time permit) which I could name, are the embellishments that emblazon the masons escutcheon. And as a further ornament, let us add that aromatic *sprig of cassia*, of *letting our light so shine before men, that they may see our good works; and that whereas they speak against us as evil-doers, they may by our good works, which they shall behold, glorify God*.

The LIGHT and TRUTH of Masonry explained, being the substance of a Charge delivered at Plymouth, in April 1757.

BRETHREN,

LIGHT and *truth* being the great essentials of the *royal craft*, I shall begin this discourse (prepared for the opening of this room) with

with that awful meſſage which St *John* delivered to the world, *That God is light, and in him is no darkneſs at all*; and that we are not worthy of the *true fellowſhip*, unleſs we walk in the *light*, and do the *truth*. O ſacred *light!* whoſe orient beams make manifeſt that *truth* which *unites* all good and faithful *maſons* in a heavenly *fellowſhip!*

This ſublime part of maſonry is that firm baſe on which is raiſed the ſhaft of faith, that ſupports a beautiful entablature of good works: it is the foundation of a ſuperſtructure unbounded as the univerſe, and durable as eternity. To attempt a deſcription of this ſtupenduous fabric may ſeem preſumptuous in me, who have been ſo few years a maſon: But as you, my brethren, were pleaſed to requeſt ſomething of this kind, give me leave to aſſure you that I am truly ſenſible of the honour; and though there are ſeveral among you, who, by knowledge and long experience, are well qualified for ſuch an undertaking, yet, as it is my duty to execute your commands, I ſhall chearfully begin the work; and humbly hope by *patience* and *induſtry* to make ſome amends for the little *time* I have ſerved.

The *light* and *truth* which St *John* takes notice of in his meſſage to the world being a principal part of ſublime maſonry, I have, as I obſerved before, taken it for the ſubject of my diſcourſe, on this ſolemn occaſion. I intreat

you

you to hear me with attention; and whatever deficiencies you may discover in this essay, impute it to inexperience, and admonish me with brotherly love, that while I am pleading the cause of *truth*, I may be free from *error*.

God said, Let there be light, and there was light. Without it the rude matter of the chaos, *though brought into form*, would still have been to little purpose. *Let your light so shine before men, that they may see your good works*, was the advice of him that was *a light to lighten the Gentiles*. Our *lights* are not hid, but placed on *candlesticks*; and these are silent monitors, continually intimating to us, that as the *ancient and honourable badge* we wear has placed us above the rest of mankind, so all our duties to our heavenly Master, our fellow-creatures, and ourselves, should be *formed* and *contrived* by the wisdom of God's word; *strengthened and supported* by love, truth, and charity; and *beautified and adorned* by honesty, temperance, and true politeness. All masons that are, or ever have been, were *shewn the light*: And though they cannot forget it, yet, alas! how *faintly* does it shine in the hearts of too many? How is its lustre sullied, and splendour diminished, by the folly, stupidity, and madness of irreligion and impiety?—These are the persons of whom St *John* says, *They went out from us: but they were not of us: for if they had been of us, they would no doubt have continued with us: but they*

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went out, that they might be made manifest that they were not all of us. And thus it is that those who depart from the *light* bring an evil report on the *craft.*

TRUTH, as it is a divine attribute, so is it the foundation of all masonic virtues. It is one of our grand principles; for to be *good men and true* is part of the first great lesson we are taught; and at the commencement of our *freedom* we are exhorted to be *fervent* and *zealous* in the pursuit of *truth* and *goodness.* It is not sufficient that we *walk in the light,* unless we *do the truth also.* All hypocrisy and deceit must be banished from among us; it is *sincerity* and *plain dealing* that completes the harmony of a lodge, and renders us acceptable in the sight of him unto whom all hearts are open, all desires known, and from whom no *secrets* are hid. There is a charm in truth that draws and attracts the mind continually toward it. The more we discover, the more we desire; and the great reward is wisdom, virtue, and happiness. This is an edifice founded on a rock, which malice cannot shake, or time destroy.

What a secret satisfaction is it to masons, when, in searching for truth, they find the rudiments of all useful knowledge still preserved among us, as it has descended by oral tradition from the earliest ages! and to find likewise this truth corroborated by the testimonies of the best and greatest men the world has produced! But this is not

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all; the ſacred writings confirm what I aſſert; the ſublime part of our ancient myſtery being there to be found; nor can any Chriſtian brother be a perfect maſon that does not make the word of God his ſtudy. Indeed we own all maſons as brothers, be they *Chriſtians*, *Jews*, or *Mahometans*, (for maſonry is univerſal, and not ſtrictly confined to any particular faith, ſect, or mode of worſhip); all maſons, I ſay, of whatſoever religious denomination, who rule their paſſions and affections, and ſquare their actions accordingly, are acknowledged by us as brothers; but, for *our* parts, the holy ſcripture is to be ſtudied by *us*, and occaſionally read and conſulted.

Since without *light* we cannot perceive the beauty and excellency of *truth*, and ſince we are certain that no man can be a worthy brother who is wanting in either; it may not be improper at this time to draw the character of him *who walks in the light and does the truth;* and who, according to St *John*'s account, is worthy of the *true fellowſhip*.

As we call any building or piece of architecture *perfect* which hath *all its parts*, and is finiſhed and completed according to the *niceſt rules of art;* a *brother* is in like manner ſaid to be a *good maſon* who has *ſtudied* and *knows himſelf*, and has learned and practiſes the firſt and great leſſon of *ſubduing his paſſions* and his *will*, and tries to the utmoſt of his power to free himſelf from all vices, errors, and imperfections; not only

only thoſe that proceed from the heart, but likewiſe all other defects of the underſtanding which are cauſed by cuſtom, opinion, prejudice, or ſuperſtition: he who aſſerts the native *freedom* of his *mind*, and ſtands faſt in the *liberty* that makes him *free;* whoſe ſoul is (if one may ſo expreſs it) univerſal, and well contracted, and who deſpiſes no man on account of his *country* or *religion;* but is ready at all times to convince the world, that *truth*, *brotherly love*, and *affording relief*, are the grand principles on which he acts.

His whole life will be conformable and agreeable to that *true light*, the law of God, which ſhines clear to his heart, and is the model by which he ſquares his judgment. In his outward behaviour he will be very careful not to give private or public offence, and, as far as appears to him right, will ſtrictly comply with the laws, the cuſtoms, and religious inſtitutions of the country in which he reſides. To all mankind he will act upon the ſquare; and do to others as he would have them do unto him. He will be firm and conſiſtent with himſelf, and continually in expectation and on his guard againſt all accidents to which this life is expoſed; and in particular he will, by a *well-ſpent life*, be *daily preparing* for *death*, that final period of human action, which ſooner or later will take us hence, to give a ſtrict account of our ſtewardſhip and the improvement of our talents.

In fine, all good maſons ſhould be pious, prudent, juſt, temperate, and reſolutely virtuous.

From what I have advanced, and from these our ancient charges, I hope it is evident to every one present, that it is the duty of every mason to live soberly, righteously, and Godly: or, according to the words of the evangelist, *He should walk in the light, and do the truth.*

Continue, my brethren, to persevere in principles that are disinterested, and I doubt not but you will find this room which we have now opened, and dedicated to MASONRY, constantly resorted to by the wise, the faithful, and the good.

Let us consider the intention of our meetings; let submission to your officers, and brotherly love to each other, be shewn by your diligent attendance in the lodge; and be very careful to inquire into the *characters* and *capacities* of those who are desirous to be admitted among you.

Study the CONSTITUTIONS and CHARGES, and improve in the FIFTH SCIENCE, as far as your abilities and several avocations will permit. Have universal benevolence and charity for all mankind; and where-ever you meet your necessitous brethren dispersed, relieve them to the utmost of your ability, remembering, notwithstanding, not to do things that may really prejudice yourselves or families.

"Let us by well-doing put to silence the ig-
"norance of foolish men. As free, but not u-
"sing our liberty for a cloak of maliciousness, but
"as the servants of God.—Honour all men, love
"the brotherhood, fear God, honour the king."

A COLLECTION OF FREE-MASONS SONGS.

The MASTER's SONG.

SONG I.

THus mighty eaſtern kings, and ſome
Of Abram's race, and monarchs good
Of Egypt, Syria, Greece, and Rome,
True architecture underſtood:
No wonder then if maſons join,
To celebrate thoſe maſon-kings,
With ſolemn note, and flowing wine,
Whilſt every brother jointly ſings:

Chorus.

Who can unfold the royal art,
Or ſing its ſecrets in a ſong?
They're ſafely kept in maſon's heart,
And to this ancient lodge belong.

The FELLOW-CRAFT's SONG.

SONG II.

HAil maſonry, thou craft divine!
Glory of earth, from heav'n reveal'd;
Which doſt with jewels precious ſhine,
From all but maſons eyes conceal'd.
Thy praiſes due who can rehearſe,
In nervous proſe, or flowing verſe?

As men from brutes diſtinguiſhed are,
A maſon other men excels;
For what's in knowledge choice and rare,
But in his breaſt ſecurely dwells?
His ſilent breaſt, and faithful heart,
Preſerves the ſecrets of the art.

From ſcorching heat, and piercing cold,
From beaſts, whoſe roar the foreſt rends,
From the aſſaults of warriors bold,
The maſon's art mankind defends.
Be to this art due honour paid,
From which mankind receives ſuch aid.

Enſigns of ſtate that feed our pride,
Diſtinction troubleſome and vain!
By maſons true are laid aſide;
Art's free-born ſons ſuch toys diſdain.
Ennobled by the name they bear,
Diſtinguiſh'd by the badge they wear.

Sweet fellowſhip, from envy free,
Friendly converſe of brotherhood,
The lodge's laſting cement be!
Which has for ages firmly ſtood.
A lodge thus built for ages paſt,
Has laſted, and will ever laſt.

Then in our ſongs be juſtice done,
To thoſe who have enrich'd the art,
From ADAM to great STEWART down,
And let each brother bear a part.
Let our Grand Maſter's health go round,
His praiſe in every lodge reſound.

The entered 'PRENTICE's SONG.

SONG III.

I.

COme let us prepare,
We brothers that are
Aſſembled on merry occaſion;
Let's drink, laugh, and ſing;
Our wine has a ſpring:
Here's a health to an accepted maſon.

II.

The world is in pain
Our ſecrets to gain,
But ſtill let them wonder and gaze on;
They ne'er can divine,
The word or the ſign,
Of a free and an accepted maſon.

III.

'Tis this, and 'tis that,
They cannot tell what,
Why ſo many great men in the nation
Should aprons put on,
To make themſelves one,
With a free and an accepted maſon.

IV.

Great Kings, Dukes, and Lords,
Have laid by their ſwords,
Our myſt'ry to put a good grace on;
And ne'er been aſham'd,
To hear themſelves nam'd,
With a free and an accepted maſon.

V.

Antiquity's pride
We have on our ſide,
Which maketh men juſt in their ſtation:
There's nought but what's good
To be underſtood,
By a free and an accepted maſon.

VI.

We're true and ſincere,
And juſt to the fair,
Who will truſt us on ev'ry occaſion;
No mortals can more
The ladies adore,
Than a free and an accepted maſon.

VII.

Then join hand in hand,
To each other firm ſtand,
Let's be merry, and put a bright face on;
What mortal can boaſt
So noble a toaſt,
As a free and an accepted maſon?
[*To all the worthy Fraternity round the globe.*]

SONG IV.

I.

WHEN a lodge of free maſons
Are cloth'd in their aprons,
In order to make a new brother,
With firm hearts and clean hands,
They repair to their ſtands,
And juſtly ſupport one another.

II.

Truſty brother, take care,
Of eaveſdroppers beware,
'Tis a juſt and a ſolemn occaſion;
Give the word and the blow,
That workmen may know,
One aſks to be made a free maſon.

III.

The Maſter ſtands due,
And his officers too,
While the craftſmen are plying their ſtation;
The apprentices ſtand,
Right for the command
Of a free and an accepted maſon.

IV.

Now traverſe your ground,
As in duty you're bound,
And revere the authentic oration,
That leads to the way,
And proves the firſt ray
Of the light of an accepted maſon.

V.

Here's words and here's ſigns,
Here's problems and lines,
And here's room too for deep ſpeculation;
Here virtue and truth
Are taught to the youth,
When firſt he's called up to a maſon.

VI.

Hieroglyphics ſhine bright,
And here light reverts light
On the rules and the tools of vocation;
We work and we ſing
The craft and the king;
'Tis both duty and choice in a maſon.

VII.

What is ſaid or is done
Is here truly laid down,
In this form of our high inſtallation;
Yet I challenge all men
To know what I mean,
Unleſs he's an accepted maſon.

VIII.

The ladies claim right
To come to our light,
Since the apron they ſay is their bearing;
Can they ſubject their will,
Can they keep their tongues ſtill,
And let talking be chang'd into hearing?

IX.

This difficult taſk
Is the leaſt we can aſk,
To ſecure us on ſundry occaſions.
When with this they comply,
Our utmoſt we'll try
To raiſe lodges for lady-free maſons.

X.

Till this can be done,
Muſt each brother be mum,
Tho' the fair-one ſhould wheedle or teaſe on;
Be juſt, true, and kind,
But ſtill bear in mind,
At all times you are a free-maſon.

SONG V.

I.

HEre's a health to each one,
From the king on the throne,
To him that is meaneſt of ſtation,
If he can contend
To have lawfully gain'd
The name of an accepted maſon.

II.

Fame trumpets it loud,
And ſeems to be proud
Of ſuch a grand occupation,
To ſhew unto all,
That there is none ſhall
Ever vie with an accepted maſon.

III.

The glory of kings
Are poor empty things,
Tho' empires they have in poſſeſſion,
If void of the fame
Of that noble name
Of a free and an accepted maſon.

IV.

It is ancienter far
Than other arts are,
Surpaſſing all other profeſſion:
There's none can pretend
To diſcover a friend
Like a free and an accepted maſon.

V.

The world is amaz'd,
Their wonder is rais'd,
To ſee ſuch concurring relation
Among us: they cry,
The devil is nigh
When one is accepted a maſon.

VI.

But let them ſay on,
To us 'tis well known
What's true or falſe in the relation;
Let's drink his health round
That is ſecret and ſound,
And a faithful and accepted maſon.

SONG VI.

I.

PRay don't ſleep or think,
But give us ſome drink,
For 'faith I'm moſt plaguily dry.
Wine chears up the ſoul,
Then fill up the bowl,
For ere long you all know we muſt die.

Yesterday's gone,
This day is our own;
To-morrow we never may see.
Thought causes us smart,
And eats up the heart;
Then let us be jovial and free.

II.

The world is a cheat,
With a face counterfeit,
And freedom and mirth discommends:
But here we may quaff,
Speak our thoughts, sing, and laugh,
For all here are masons and friends.

SONG VII.

I.

YE thrice-happy few
Whose hearts have been true,
In concord and unity found;
Let us sing and rejoice,
And unite ev'ry voice,
To send the gay chorus around.

Chorus.

Like pillars we stand
An immoveable band,
Cemented by power from above;
Then freely let pass
The generous glass
To masonry, friendship, and love.

II.

The GRAND ARCHITECT,
Whoſe word did erect
Eternity, meaſure, and ſpace,
Firſt laid the fair plan
Whereon we began,
The cement of harmony and place.
Like pillars we ſtand, &c.

III.

Whoſe firmneſs of hearts,
Fair treaſure of arts,
To the eye of the vulgar unknown;
Whoſe luſtre can beam
New dignity and fame
To the pulpit, the bar, and the throne.
Like pillars we ſtand, &c.

IV.

The great DAVID's ſon,
Unmatch'd *SOLOMON*,
As recorded in ſacred page,
Through maſonry became
The firſt fav'rite of fame,
The wonder and pride of his age.
Like pillars we ſtand, &c.

V.

Indiſſoluble bands
Our hearts and our hands,
In ſocial benevolence bind;
For true to his cauſe,
By immutable laws,
A maſon's a friend to mankind.
Like pillars we ſtand, &c.

VI.

Let joy flow around,
And PEACE, olive-bound,
Preſide at our myſtical rites :
Whoſe conduct maintains
Our auſpicious domains
And freedom with order unites.
Like pillars we ſtand, &c.

VII.

Nor let the fair maid
Our myſteries dread,
Or think them repugnant to love ;
To beauty we bend,
And her empire defend,
Her empire deriv'd from above.
Like pillars we ſtand, &c.

VIII.

Then let us unite,
Sincere and upright,
On the level of virtue to ſtand :
No mortal can be
So happy as we,
With a brother and friend in each hand.
Like pillars we ſtand, &c.

SONG VIII.

I.

A Maſon one time
Was caſt for a crime,
Which malice had put a bad face on ;

And then, without thought,
To a gibbet was brought
The free and the accepted maſon.
And then, without thought, &c.

II.

And when he came there,
He put up his pray'r
For heav'n to pity his caſe on!
His king he eſpy'd,
Who in progreſs did ride,
Was a free and an accepted maſon.
His king he eſpy'd, &c.

III.

Then out a ſign flew,
Which the grand maſter knew,
Who rode up to know the occaſion:
Aſk'd who had condemn'd
So worthy a friend
As a free and an accepted maſon?
Aſk'd who had condemn'd, &c.

IV.

He tried the cauſe,
And he found out the flaws,
According to juſtice and reaſon.
He tuck'd up the judge,
And all that bore grudge
To the free and the accepted maſon.
He tuck'd up the judge, &c.

V.

Tho' ignorant pride
Our ſecrets deride,
Or fooliſh conjectures occaſion,
They ne'er ſhall divine
The word or the ſign
Of a free and an accepted maſon.
They ne'er ſhall divine, &c.

[*May honour and honeſty ever diſtinguiſh the brethren.*]

SONG IX.

I.

COme, are you prepar'd,
Your ſcaffolds well rear'd?
Bring mortar, and temper it purely;
'Tis all ſafe, I hope,
Well brac'd with each rope,
Your ledgers and putlocks ſecurely.

II.

Then next your bricks bring,
It is time to begin,
For the ſun with its ray is adorning;
The day's fair and clear,
No rain you need fear,
'Tis a charming and lovely fine morning.

III.

Pray where are your tools,
Your line and plumb-rules?
Each man to his work let him ſtand, boys;

Work ſolid and ſure,
Upright and ſecure;
And your building, be ſure, will be ſtrong, boys.

IV.

Pray make no miſtake,
But true your joints break,
And take care you follow your leaders;
Work, rake, beck and tueth,
And make your work ſmooth,
And be ſure that you fill up your headers.

SONG XI.

I.

FRom the depths let us raiſe
Our voices, and praiſe
The works of the glorious creation;
And extol the great fame
Of our Maker's great name,
And his love to an accepted maſon.

II.

In primitive times,
When men, by high crimes,
Occaſion'd a great devaſtation,
The flood did abound,
And all men were drown'd,
Save a free and an accepted maſon.

III.

In an ark that was good,
Made of gophir-wood,
It was built by divine ordination;

And firſt in his time,
That planted a vine,
Was a free and an accepted maſon.

IV.

Then Pharaoh, the king
Of Egypt, did bring
Into bondage our whole generation;
But that king got a fall,
And his magicians all,
By a princely and great learned maſon.

V.

Four hundred and thirty years,
By ſcripture appears,
Was their bondage in th' Egyptian nation;
But, by providence great,
They made their eſcape,
Unto the Egyptians vexation.

VI.

Then thro' the Red ſea,
Heaven guided their way,
By two pillars of divine ordinations;
But Pharaoh's great train
The ſea did reſtrain,
From purſuing an army of maſons.

VII.

On the plains they did rear
A pavilion fair,
It was built by inſpiration;
Each part in it ſquare,
None could it prepare
But a free and an accepted maſon.

VIII.

Thro' Jordan they go,
To face their proud foe,
I mean, the great Canaanite nations;
But their gigantic train
Could not ſuſtain
The force of that army of maſons.

IX.

Next Amalek's king
Great forces did bring;
Likewiſe the great Midianite nations;
But their kings got a fall,
And their great nobles all,
And their wealth fell a prey to our maſons.

X.

King Solomon he,
Was known to be free,
Built a lodge for the uſe of his maſons;
Each beautiful part
Was due to the art
Of that princely and great learned maſon.

XI.

Let each maſon that's free
Toaſt his memory:
Join hands without diſſimulation;
Let cowans think on,
For they are all wrong;
Drink a health to an accepted maſon.

SONG XI.

I.

WE have no idle prating
Of either *Whig* or *Tory;*
But each agrees
To live at eaſe,
And ſing or tell a ſtory.
Fill to him
To the brim,
Let it round the table roll;
The Divine
Tells us, wine
Cheers the body and the ſoul.

II.

We will be men of pleaſure,
Deſpiſing pride and party;
Whilſt knaves and fools
Preſcribe us rules,
We are ſincere and hearty.
Fill to him, &c.

III.

If any are ſo fooliſh
To whine for courtiers favour,
We'll bind him o'er
To drink no more,
Till he has a better ſavour.
Fill to him, &c.

IV.

If an *accepted maſon*
Should talk of high or low church,
We'll ſet him down,
A ſhallow crown,
As underſtanding no church.
Fill to him, &c.

V.

The world is all in darkneſs;
About us they conjecture;
But little think
A ſong and drink
Succeed the *maſon's lecture*.
Fill to him, &c.

VI.

Then, landlord, bring a hogſhead,
And in the corner place it:
Till it rebound
With hollow ſound,
Each maſon here will face it.
Fill to him, &c.

SONG XII.

I.

AS I at Wheeler's lodge one night
Kept Bacchus company,
For Bacchus is a maſon bright,
And of all lodges free—*free—free*;

II.

Said I, Great Bacchus is a-dry;
Pray give the god ſome wine;
Jove in a fury did reply,
October's as divine—*divine—divine.*

III.

It makes us maſons more complete,
Adds to our fancy wings;
Makes us as happy and as great
As mighty lords and kings — *kings* — *kings.*

SONG XIII.

ON, on, my dear brethren, purſue the great lecture,
And refine on the rules of old architecture;
High honour to maſons the craft daily brings,
To thoſe brothers of princes, and fellows of kings.

We drove the rude *Vandals* and *Goths* off the ſtage,
And reviv'd the old arts of *Auguſtus'* fam'd age;
Veſpaſian deſtroy'd the vaſt temple in vain,
Since ſo may now riſe under great *Stewart's* reign.

The noble five orders, compos'd with ſuch art,
Shall amaze the ſwift eye, and engage the whole heart:
Proportion, ſweet harmony, gracing the whole,
Gives our work, like the glorious creation, a ſoul.

Then, maſter, and brethren, preſerve your
great name;
This lodge, ſo majeſtic, ſhall purchaſe you fame:
Rever'd it ſhall ſtand till all nature expire,
And its glories ne'er fade till the world is on fire.

See, ſee, behold here what rewards all our toil,
Inſpires our genius, and bids labour ſmile:
To our noble Grand Maſter let a bumper be
crown'd,
To all *maſons* a bumper, — ſo let it go round.

Again, my lov'd brethren, again let it paſs,
Our ancient firm union cement with a glaſs:
And all the contention 'mong maſons ſhall be,
Who better can work, or who better agree.

SONG XIV.

BY maſons art th' aſpiring dome
In various columns ſhall ariſe;
All climates are their native home,
Their godlike actions reach the ſkies.

Chorus.

Heroes and kings revere their name,
Whilſt poets ſing their laſting fame.

Great, gen'rous, virtuous, good, and brave,
Are titles they moſt juſtly claim;
Their deeds ſhall live beyond the grave,
Which ſome unborn ſhall loud proclaim.

Chorus.

Time ſhall their glorious acts inroll,
And love with friendſhip charm the ſoul.

SONG XV.

LET maſonry be now my theme,
Throughout the globe to ſpread its fame,
And eternize each worthy brother's name:
Your praiſe ſhall to the ſkies reſound,
In laſting happineſs abound, [crown'd.
And with ſweet *union* all your noble deeds be
Sing then, my muſe, to maſons glory,
Your names are ſo rever'd in ſtory,
That all th' admiring world do now adore ye!

Let harmony divine inſpire
Your ſouls with love and gen'rous fire,
To copy well wiſe *Solomon*, your ſire:
Knowledge ſublime ſhall fill each heart,
The rules of geometry t' impart;
Whilſt wiſdom, ſtrength, and beauty, crown the
glorious art.

Let the great STEWART's health go round;
In ſwelling cups all care be drown'd,
And hearts united 'mongſt the craft be found.
May everlaſting ſcenes of joy
His peaceful hours of bliſs employ,
Which Time's all conquering hand ſhall ne'er
deſtroy.

My brethren, thus all cares resign,
Your hearts let glow with thoughts divine,
And veneration show to *Solomon*'s shrine:
Our annual tribute thus we'll pay,
That late posterity shall say,
We've crown'd with joy this glorious, happy,
happy day.

SONG XVI.

By Brother *Laurie*, of the lodge of *Alloa*, 1758.

I.

BEhold in a lodge we dear brethren are met,
And in proper order together are set;
Our secrets to none but ourselves shall be known,
Our actions to none but free-masons be shown.
Derry down, down, down, derry down.

II.

Let brotherly love be among us reviv'd;
Let's stand by our laws, that are wisely contriv'd;
And then all the glorious creation shall see,
That none are so loving, so friendly as we.
Derry down, &c.

III.

The temple, and many magnificent pile,
Ev'n buildings now standing within our own isle,
With wisdom contriv'd, with beauty refin'd,
With strength to support, and the building to bind;
Derry down, &c.

IV.

Theſe noble grand ſtructures will always proclaim
What honour is due to a free-maſon's name.
Ev'n ages to come, when our work they do ſee,
Will ſtrive with each other like us to be free.
Derry down, &c.

V.

What tho' ſome of late, by their ſpleen plainly ſhow
They fain would deride what they gladly would know?
Let ev'ry true brother theſe vermin deſpiſe, [eyes.
And the ancient grand ſecret keep back from their
Derry down, &c.

VI.

Then, brethren, let's all put our hand to our heart,
And reſolve from true maſonry ne'er to depart;
And when the laſt trumpet on earth ſhall deſcend,
Our lodge will be clos'd, and our ſecrets ſhall end.
Derry down, &c.

SONG XVII.

By Brother *Blacklock*, of the lodge at *Dumfries*.

I.

THough bigots ſtorm, and fools declaim,
And maſons ſome through ign'rance blame,
The good, the juſt, the learn'd, the wiſe,
Free-maſonry will ne'er deſpiſe.

CHORUS.

O'er all the earth let muſons join,
To execute one grand deſign,
And ſtrike amazement into fools,
Who laugh at maſons and their tools.

II.

On juſtice, truth, and charity,
This edifice ſhall founded be;
And will conſpire to rear the whole
By wildom's juſt unerring rule.
O'er all, &c.

III.

Let ev'ry maſon then prepare
By virtue's mould his work to ſquare;
And ev'ry taſk adjuſted be
By the level of equality.
O'er all, &c.

IV.

Let jollity and freedom then
For ever in our lodge remain,
And ſtill our work cemented be
By univerſal harmony.
O'er all, &c.

V.

This ſtructure we will fortify
With the barrier of ſecrecy,
A maſon-barrier we may boaſt
Shall e'er impenetrable laſt.
O'er all, &c.

VI.

To mutual love and friendſhip rais'd,
This fabric ſhall by all be prais'd ;
And thoſe who ſtrive to ridicule
Our craft, ſhall but themſelves befool.
Then o'er the earth, &c.

SONG XVIII.

GUardian genius of our art divine,
Unto thy faithful ſons appear :
Ceaſe now o'er ruins of the eaſt to pine,
And ſmile in blooming beauties here.

Egypt, Syria, and proud Babylon,
No more thy bliſsful preſence claim :
In Britain fix thy ever-during throne,
Where myriads do confeſs thy name.

The ſciences from eaſtern regions brought,
Which after ſhone in Greece and Rome,
Are here in hundreds ſtately lodges taught,
To which remoteſt brethren come.

Behold what ſtrength our riſing domes appears,
Till mixing with the azure ſkies :
Behold what beauty through the whole appears;
So wiſely built, they muſt ſurpriſe.

Nor are we only to theſe arts confin'd ;
For we the paths of virtue trace :
By us man's rugged nature is refin'd,
And poliſh'd into love and peace.

SONG XIX.

A Maſon's daughter, fair and young,
The pride of all the virgin throng,
Thus to her lover ſaid:
Though, Damon, I your flame approve,
Your actions praiſe, your perſon love,
Yet ſtill I'll live a maid.

None ſhall untie my virgin-zone,
But one to whom the ſecret's known,
Of fam'd free-maſonry;
In which the great and good combine,
To raiſe, with generous deſign,
Man to felicity.

The lodge excludes the fop and fool,
The plodding knave, and party-tool,
That liberty would ſell;
The noble, faithful, and the brave,
No golden charms can e'er deceive,
In ſlavery to dwell.

Thus ſaid, he bow'd, and went away;
Apply was made, without delay,
Return'd to her again;
The fair one granted his requeſt,
Connubial joys their days have bleſt;
And may they e'er remain.

SONG XX.

GLorious craft, which fires the mind,
With ſweet harmony and love;
Surely thou wert firſt deſign'd,
A foretaſte of the joys above.

Pleaſures always on thee wait,
Thou reformeſt Adam's race;
Strength and beauty in thee meet,
Wiſdom's radiant in thy face.

Arts and virtue now combine,
Friendſhip raiſes chearful mirth;
All united to refine
Man from's groſſer part of earth.

Stately temples now ariſe,
And on lofty columns ſtand;
Mighty domes attempt the ſkies,
To adorn this happy land.

SONG XXI.

'TIS maſonry unites mankind,
To generous actions forms the ſoul;
So ſtrict in union we're conjoin'd,
One ſpirit animates the whole.

CHORUS to be repeated at every verſe.

Then let mankind our deeds approve,
Since union, harmony, and love,
Shall waft us to the realms above.

Where-e'er aſpring domes ariſe,
Where-ever ſacred altars ſtand,
Thoſe altars blaze up to the ſkies;
Thoſe domes proclaim the maſon's hand.

The ſtone unſhap'd as lumber lies
Till maſon's art its form refines;
So paſſions do our ſouls diſguiſe,
Till ſocial virtue calms our minds.

Let wretches at our manhood rail:
But thoſe who once our judgment prove,
Will own, that we who build ſo well,
With equal energy can love.

Tho' ſtill our chief concern and care
Be to deſerve a brother's name;
For ever mindful of the fair,
Their choiceſt favours ſtill we claim.

From us pale Diſcord long has fled,
With all her train of mortal ſpite,
Nor in our lodge dares ſhew her head;
Sunk in the gloom of endleſs night.

My brethren, charge your glaſſes high,
To our grand maſter's noble name;
Our ſhouts ſhall beat the vaulted ſky,
And every tongue his praiſe proclaim.

SONG XXII.

I.

ONce I was *blind* and could not *ſee*,
All was *dark* me round,
But *Providence* provided me,
And ſoon a friend I found;
Thro' *hidden paths* my friend *me led*,
Such paths as babblers never tread.
With a fa, la, la, la, la, la.

II.

He took all *ſtumbling-blocks* away,
That I might walk ſecure,
And brought me long ere *break of day*
To *Sol*'s bright temple-door,
Where we both admittance found,
By help of *magic, ſpell, and ſound.*
With a fa, la, &c.

III.

The *curber* of my raſh attempt,
Did then my *breaſt* alarm,
And hinted I was not exempt,
Nor free from *double harm;*
Which put a ſtop to riſing pride,
And made me truſt more to my guide.
With a fa, la, &c.

IV.

With *ſober pace* I then was led,
And brought to *Sol*'s *bright throne;*
Where I was oblig'd to *ſtop*,
Till I myſelf *made known.*

With *hideous noiſe* I *round* was brought,
For to obtain that which I ſought.
With a fa, la, &.

V.

In *humble poſture* and *due form,*
I liſt'ned with *good will*;
Inſtead of mighty *noiſe* and *ſtorm,*
All then was *calm* and *ſtill*;
Such *charming ſounds* I then did hear,
As quite expell'd all *doubts* and *fears.*
With a fa, la, &c.

VI.

The mighty *monarch* from his *throne,*
Bid *darkneſs* then withdraw;
No ſooner *ſaid* than it was *done,*
And I great things then *ſaw*;
But what they were, I'll not now tell,
But ſuch they were as here ſhall *dwell.*
With a fa, la, &c.

VII.

Then round and round me he did *tie*
A noble *ancient charm*;
All future darkneſs to defy,
And ward off cowans harm;
So I return'd from whence I came,
Not what I was, but what I am.
With a fa, la, &c.

SONG XXIII.

I.

TO all who maſonry deſpiſe
This counſel I beſtow;

Don't ridicule, if you are wiſe,
A ſecret you don't know.
Yourſelves you banter, and not it;
You ſhow your ſpleen, but not your wit.
With a fa, la, la, la, la, la.

II.

If union and ſincerity
Have a pretence to pleaſe,
We brothers of the maſonry
Lay juſtly claim to theſe.
To ſtate-diſputes we ne'er give birth;
Our motto *Friendſhip is, and mirth.*
With a fa, la, la, la, la, la.

III.

Inſpiring virtue by our rules,
And in ourſelves ſecure,
We have compaſſion on theſe fools
Who think our acts impure.
From ignorance we know proceeds
Such mean opinion of our deeds.
With a fa, la, la, la, la, la.

IV.

Then let us laugh, ſince we've impos'd
On thoſe who make a pother;
Who cry the ſecret is diſclos'd
By ſome falſe-hearted brother;
The mighty ſecret gain'd, they boaſt,
From poſt-boy, or from flying poſt.
With a fa, la, la, la, la, la.

SONG XXIV.

I.

COme, come, my dear brethren,
Great news I proclaim:
Our king's a free maſon,
A maſon of fame:
And tho' he's a king,
He's a brother to me:
No mortals but maſons
So great then can be.
So great then can be,
So great then can be:
No mortals but maſons
So great then can be.

II.

Who would not be proud, ſay,
Of ſuch a great name?
He that's a free maſon
Is a true ſon of fame;
Since kings, dukes, and princes,
Men of high degree,
Throw by their diſtinctions,
With us to be free.
With us to be free, &c.

III.

We're ſons of antiquity,
But not of pride;
The fathers of old, they
Were all on our ſide.

Being ſtruck with ſurpriſe
The grand temple to ſee,
They all were ambitious
Free maſons to be.
Free maſons to, &c.

IV.

We're true and we're truſty,
We're juſt and ſincere;
We're bleſs'd by the poor,
And ador'd by the fair.
Kings are our companions,
So noble are we;
Then who would not wiſh
A free maſon to be?
A free maſon to be, &c.

V.

Why then ſhould we mind
The reflections of fools,
Who know not the value
Nor uſe of our tools?
We keep within compaſs,
Our conducts ſquare be;
To plumb, line, and level,
Our actions agree.
Our actions agree, &c.

VI.

With innocent mirth,
And with ſocial ſoul,
Let's taſte the pure nectar
Of the flowing bowl.

Then fill up a bumper;
My toaſt it ſhall be,
A health to our maſter,
Our wardens, and we.
Our wardens, and we, &c.

SONG XXV.

I.

YE brethren of the ancient craft,
Ye fav'rite ſons of fame,
Let bumpers chearfully be quaff'd
To great *Lord Stewart*'s name.
Happy, long happy may he be
Who loves and honours maſonry.
With a fa, la, la, la, la.

II.

In vain would *D'Anvers* with his wit
Our ſlow reſentment raiſe;
What he and all mankind have writ,
But celebrates our praiſe.
His wit this only truth imparts,
That maſons have firm faithful hearts.
With a fa, la, &c.

III.

Ye Britiſh fair, for beauty fam'd,
Your ſlaves we wiſh to be:
Let none for charms like yours be nam'd
That love not maſonry.
This maxim *D'Anvers* proves full well,
That maſons never kiſs and tell.
With a fa, la, &c.

IV.

True maſons! no offences give;
Let fame your worth declare:
Within your compaſs wiſely live,
And act upon the ſquare.
May peace and friendſhip e'er abound,
And great *Lord Stewart*'s health go round.
With a fa, la, la, la, la.

SONG. XXVI.

I.

A Health to our ſiſters let's drink:
For why ſhould not they
Be remember'd, I pray,
When of us they ſo often do think?
When of us they ſo often do think.

II.

'Tis they give the chiefeſt delight;
Tho' wine cheers the mind,
And maſonry's kind,
Theſe keep us in tranſports all night;
Theſe keep us in tranſports all night.

SONG. XXVII.

LET malicious people cenſure;
They're not worth a maſon's anſwer;
While we drink and ſing,
With no conſcience-ſting,
Let their evil genius plague them,
And for mollies devil take them.

We'll be free and merry,
Drinking port and zerry.
Till the ſtars at midnight ſhine,
And our eyes with them combine,
The dark night to baniſh.
Thus we will repleniſh
Nature, whilſt our glaſſes
With the bottle paſſes.
Brother maſon-free,
Here's to thee, to thee;
And let it run the table round,
While envy does the maſon's foes confound.

SONG XXVIII.

LET us ſing to the honour of thoſe
Who baſeneſs and error oppoſe;
Who from ſages and magi of old
Have got ſecrets, which none can unfold;
Whilſt thro' life's ſwift career,
With mirth and good cheer,
We're revelling,
And levelling,
The monarch, till he
Says our joys far tranſcend
What on thrones do attend,
And thinks it a glory with us to be free.

II.

The wiſeſt of kings pav'd the way,
And his precepts we keep to this day.
The moſt glorious of temples gave name
To free maſons, who ſtill keep their fame.

Tho' no prince did arise
So great and so wise.
Yet, in falling
Our calling
Still bore high applause.
And tho' darkness o'er-run
The face of the sun,
We, diamond-like, blaz'd to illumine the cause.

SONG XXIX.

I.

WHat tho' they call us masons fools?
We prove by geometry our rules
Surpass the arts they teach in schools;
They charge us falsely then.
We make it plainly to appear,
By our behaviour every where,
That when you meet with masons there,
You meet with gentlemen.

II.

'Tis true, we once have charged been
With disobedience to our queen:
But after-monarchs plain have seen
The secrets she had sought.
We hatch no plots against the state,
Nor 'gainst great men in power prate;
But all that's noble, good, and great,
Is daily by us taught.

III.

Thoſe noble ſtructures which we ſee
Rais'd by our fam'd ſociety,
Surpriſe the world: then ſhall not we
Give praiſe to maſonry?
Let thoſe who do deſpiſe the art,
Live in a cave or ſome deſſert,
To herd with beaſts, from men apart,
For their ſtupidity.

IV.

But view thoſe ſavage nations where
No maſonry did e'er appear;
What ſtrange unpoliſh'd brutes they are!
Then think on maſonry.
It makes us courteous, eaſy, free,
Gen'rous, and honourably gay.
What other art the like can ſay?
Then here's to maſonry.

SONG XXX.

I.

HEre let no dull faces of buſineſs appear;
Farewell till to-morrow hard labour and care;
This night ſhall be ſacred to friendſhip and eaſe,
Each boſom be open, mirth dart from each face.

II.

Conſider, dear brethren, that maſons grow old;
That reliſh abates, as the blood waxes cold:
And if to be happy too long we delay,
Soon as we attempt, cries death, Come away!

III.

Then, fellows in maſonry, let us rejoice,
In beautiful melody join ev'ry voice.
Time ſhan't overtake us before we can ſay,
That we have been eaſy, blithe, ſocial, and gay.

IV.

Adieu, ſober thinking, detraction, and ſpleen;
You ought to be ſtrangers where maſons convene.
Come, jeſt, love, and laughter, ye joyful throng,
Your're free of the lodge, and to maſons belong.

V.

Let monarchs run mad after riches and power,
Fat gownmen be dull, and philoſophers ſour;
While the claret goes round, and the company ſings,
We're wiſer than ſages, and richer than kings.

VI.

Then fill up the goblet, and deal it about;
Each brother will ſee it thrice twenty times out.
Our pleaſures, as well as our labours, can tell,
How free-hearted maſons all mankind excell.

SONG XXXI.

Tune, *O! Polly, you might have toy'd and kiſs'd.*

I.

YE people who laugh at maſons, draw near,
Attend to my ballad without any ſneer,
And if you'll have patience, you ſhall ſoon ſee,
What a fine art is maſonry.

II.

There's none but an Atheiſt can ever deny,
But that this art came firſt from on high;
The almighty God, here I'll prove for to be
The firſt great maſter of maſonry.

III.

He took up his compaſs with maſterly hand,
He ſtretch'd out his rule, and he meaſur'd the land:
He laid the foundation of earth and ſea
By his known rules of maſonry.

IV.

Our firſt father Adam, deny it who can,
A maſon was made as ſoon as a man;
And a fig-leaf apron at firſt wore he,
In token of love to maſonry.

V.

The principal law our lodge does approve,
Is, that we ſtill live in brotherly love.
Thus Cain was baniſh'd by heaven's decree,
For breaking the rules of maſonry.

VI.

The temple that wiſe King Solomon rais'd,
For beauty, for order, for elegance prais'd,
To what did it owe all its elegancy?
To the juſt form'd rules of maſonry.

VII.

But ſhould I pretend, in this humble verſe,
The merits of free-maſons art to rehearſe,
Years yet to come too little would be
To ſing the praiſes of maſonry.

VIII.

Then hoping I have not detained you too long,
I here ſhall take leave to finiſh my ſong,
With a health to the maſter, and thoſe who are free,
That live to the rules of maſonry.

SONG XXXII.

I.

COme lend me your ears, loving brethren, a while,
Quite ſober my ſenſes, tho' joking my ſtyle:
I'll ſing you ſuch wonders, unknown to all thoſe
That e'er flutter'd in verſe, or hobbled in proſe.
Derry down, down,
Down, derry down.

II.

When all in confuſion the CHAOS yet lay,
Ere ev'ning and morning had made the firſt day,
The unform'd materials lay jumbled together,
Like ſo many Dutchmen in thick foggy weather.
Derry down, &c.

III.

When to this confuſion no end ſoon appear'd,
The ſov'reign Grand Maſter's word ſudden was heard:
Then teem'd mother Chaos with maternal throes!
And ſo the grand lodge of this world aroſe.
Derry down, &c.

IV.

Then heaven and earth with jubilee rung,
And all the creation of maſonry ſung.
But, lo! to adorn and complete the gay ball,
Old Adam was made the grand maſter of all.

Derry down, &c.

V.

But Satan met Eve, as ſhe was a-gadding,
Which ſet her, and ſince all her daughters a-madding.
To find out the ſecrets of free maſonry,
She did eat the fruit of the forbidden tree.

Derry down, &c.

VI.

Her head being fill'd with many ſtrange fancies,
As all the young girls who deal in romances,
And being with knowledge ſufficiently cramm'd,
She ſaid to her husband, Take, eat, and be damn'd.

Derry down, &c.

VII.

How Adam look'd on her, as one ſtruck with thunder!
He view'd her from head to foot over with wonder!
Then ſince you have done this thing, Madam, ſaid he,
For your ſake, no women free maſons ſhall be.

Derry down, &c.

VIII.

And as ſhe bewail'd in ſorrowful dittay,
The good man beheld, and on her took pity.
Free maſons are tender; ſo he to the dame
Beſtow'd his white apron to cover her ſhame.
Derry down, &c.

IX.

Then they did ſolace themſelves in mutual joys,
Till in proceſs of time they had two chopping boys,
The prieſt of the pariſh, as goſſip devis'd,
By name Cain and Abel, the youths canoniz'd.
Derry down, &c.

X.

Next old father Seth he mounted the ſtage;
In manners ſevere, tho' in maſonry ſage.
He built up two pillars full ſtrong and full thick;
The one was of ſtone, and the other of brick.
Derry down, &c.

XI.

But, in a ſhort time, men became paſt all enduring;
There was nothing but ſwearing, and drinking, and whoring;
Till Jove being wroth, roſe up in his anger,
And ſwore he would ſuffer ſuch miſcreants no longer.
Derry down, &c.

XII.

He from the high windows of heaven did pour,
Forty days, forty nights, one continu'd ſhower;
Till nothing was ſeen but waters all round;
And in this great deluge moſt mortals were drown'd.
Derry down, &c.

XIII.

Sure ne'er was beheld ſo dreadful a ſight,
As to ſee the old world in this very ſad plight;
For here in the waters all animals ſwimming,
Men, monkeys, prieſts, lawyers, cats, lap-dogs, and women.
Derry down, &c.

XIV.

Here floated a debtor away from his duns,
There ſwam Father Graybeard ſtark naked 'mong nuns;
And here a poor huſband, quite careleſs of life,
Contented in drowning to get rid of his wife.
Derry down, &c.

XV.

A king and a cobler here mingled in view,
Of rakes and young ſpendthrifts there were not a few;
A whale and a Dutchman came down with the tide;
And a rev'rend old biſhop by a young wench's ſide.
Derry down, &c.

XVI.

But Noah was wiſeſt; for Noah judg'd right:
He built up an ark ſo ſtrong and ſo tight;
For tho' heav'n and earth ſeem'd coming together,
He kept ſafe in his lodge, and ſtood buff to the weather.

Derry down, &c.

XVII.

Then, after the flood, like a brother ſo true,
Who ſtill had the good of the craft in his view,
He delved the ground, and he planted the vine;
He founded a lodge, ay, and gave his lodge wine.

Derry down, &c.

XVIII.

Let ſtateſmen toſs, tumble, and jumble the ball;
We'll ſit here in our lodge, and laugh at them all:
Let Biſhops wear lawn-ſleeves, and kings have their ointment,
Free maſonry ſure was by heaven's appointment.

Derry down, &c.

XIX.

Then charge, my dear brethren, to *Stewart's* great name,
Our noble grand maſter for virtue ſo fam'd,
That the craft may ſtill flouriſh, and in all quarters ſpring,
While we in full chorus do joyfully ſing,

Derry down, down,
Down, derry down.

SONG XXXIII.

I.

COme, come, my brothers dear,
Now we're aſſembled here,
Exalt your voices clear
With harmony;
There's none ſhall be admitted in,
Were he a lord, a duke, or king;
He's counted but an empty thing,
Except he's free.
Let ev'ry man take glaſs in hand,
Drink bumpers to our maſter grand,
As long as he can ſit, or ſtand
With decency.

II.

By our arts we prove
Emblems of truth and love,
Types given from above
To thoſe that are free.
There's ne'er a king that fills a throne,
Will ever be aſham'd to own
Thoſe ſecrets to the world unknown,
But ſuch as we.
Let ev'ry man take glaſs in hand, &c.

III.

Now, ladies, try your arts,
To gain us men of parts,
Who beſt can charm your hearts,
Becauſe we're free.

Then take us, try us, and you'll find,
We're true and loving, juſt and kind,
And taught to pleaſe a lady's mind
By maſonry.
Let ev'ry man take glaſs in hand, &c.

God bleſs King George, long may he reign,
To curb the pride of foes that's vain,
And with his conqu'ring ſword maintain
Free-maſonry.

SONG XXXIV.

I.

SOme folks have with curious impertinence ſtrove
From free maſons boſoms their ſecrets to move;
I'll tell why in vain their endeavours muſt prove,
Which nobody can deny,
Which no body can deny.

II.

Of this happy ſecret when once we're poſſeſt,
Our tongues can't explain what is lodg'd in our breaſt;
For the bleſſing's ſo great, it can ne'er be expreſt;
Which nobody can deny, &c.

III.

Truth, charity, juſtice, our principles are:
What one does poſſeſs, the others may ſhare;
And theſe in this world are bleſſings moſt rare;
Which nobody can deny, &c.

IV.

Now, ſince we are met, the world's wonder and boaſt,
And each one enjoys what pleaſes him moſt,
I'll give the beſt and moſt glorious toaſt;
Which nobody can deny, &c.

V.

Here's a health to the gen'rous, the brave, and the good,
To all thoſe who think and act as they ſhou'd;
And in all this the free-maſons health's underſtood;
Which nobody can deny &c.

SONG XXXV.

I.

COme follow, follow me,
Ye jovial maſons free;
Come follow all the rules
That e'er was taught in ſchools,
By Solomon, that maſon king,
Who honour to the craft did bring.

II

He's juſtly call'd the wiſe,
His fame doth reach the ſkies,
He ſtood upon the ſquare,
And did the temple rear;
With true level, plumb, and gage,
He prov'd the wonder of the age.

III.

The mighty maſon lords
Stood firmly to their words,
  They had it in eſteem,
  For which they're juſtly deem'd:
Why ſhould not their example prove
Our preſent craft to live in love?

IV.

The royal art, and word,
Is kept upon record,
  With upright hearts and pure,
  While ſun and moon endure:
Not written, but indented on
The heart of ev'ry free-maſon.

V.

And as for Hiram's art,
We need not to impart,
  The Scripture plainly ſhews
  From whence his knowledge flows;
His genius was ſo much refin'd,
His peer he has not left behind.

VI.

Then let not any one
Forget the widow's ſon,
  But toaſt his memory
  In glaſſes charg'd full high;
And when our proper time is come,
Like brethren part, and ſo go home.

SONG XXXVI.

I.

BEgin, O ye muſes, a free-maſon's ſtrain;
Let the numbers be gentle, and eaſy, and plain;
Though ſometimes in concert ſublimely we ſing,
Whilſt each brother maſon joins hand with a king,
And princes diſdain not companions to be
With the man that is own'd for a maſon and free.

II.

Why ſeek our beſt nobles our myſt'ry to know,
And rather ſing here than ſip tea with a beau?
The ſweet notes of knowledge more pow'rfully call,
Than a fav'rite at court, or a toaſt at a ball;
For truth's ſake, a Lord is of equal degree
With the man that is own'd for a maſon and free.

III.

'Twas Heav'n firſt lighted the glorious flame
Of ſcience that ſages free maſonry name.
From Adam it flow'd to the patriarch of old;
The wiſe king preferr'd it to coffers of gold;
And Hiram of Tyre join'd with him to be
Of the number of thoſe that were maſons and free.

IV.

The Grigs, Antigallics, and others, they ſay,
Have ſet up their lodges, and mimic our way;
But frogs claim a curſe when they croak from the fen,
And monkeys a kick when they imitate men.
In vain, ſhallow mortals, ye rivals would be
To the man that is own'd for a maſon and free.

V.

The wiſdom of Greece and old Rome we explore,
Nay paſs to the learn'd of the Memphian ſhore.
What ſecrets Euphrates and Tigris have known,
And Paleſtine gather'd, are here made our own.
Well may the world wonder what ſtrange things we ſee,
With the man that is own'd for a maſon and free.

VI.

Tho' the fair from our rites are for ever debarr'd
Ah, ladies! repent not, nor cenſure too hard;
You have no rivals here, not ev'n in glaſs,
Where fribbles ſo dote on the ſhade of an aſs.
Your own deareſt pictures, our hearts, could you ſee,
Would be found in the man that's a maſon and free.

VII.

The brighteſt of graces with virtue here join,
No ſuch angel-looks in the drawing-room ſhine.
Bleſs'd Concord and eagle-ey'd Truth hover round,
And, face to face, Friendſhip ſays, ſee the bowl crown'd:
Here's a health, let it paſs with the number of three,
To the man that is own'd for a maſon and free.

SONG XXXVII.

TUNE, *The miller of Mansfield.*

HOW happy a maſon! whoſe boſom ſtill flows
With friendſhip, and ever moſt chearfully goes;
Th' effects of the myſteries lodg'd in his breaſt,
Myſt'ries rever'd, and by princes poſſeſt.

Our friend, and our bottle, we beſt can enjoy,
No rancour, or envy our quiet annoy,
Our plumb-line and compaſs, our ſquare and our tools,
Direct all our actions in virtue's fair rules.

II.

To Mars, and to Venus, we're equally true,
Our hearts can enliven, our arms can ſubdue.
Let the enemy tell, and the ladies declare
No claſs, or profeſſion, with maſons compare.
To give a fond luſtre, we ne'er need a creſt,
Since honour, and virtue, remain in our breaſt.
We'll charm the rude world when we clap, laugh, and ſing;
If ſo happy a maſon, ſay, who'd be a king?

SONG XXXVIII.

TUNE, *Fie let us a' to the wedding.*

I.

KIng Solomon, that wiſe projector,
In maſonry took great delight;
And Hiram, that great architector,
Whoſe actions ſhall ever ſhine bright.
From the heart of a true honeſt maſon
There's none can the ſecret remove;
Our maxims are juſtice, morality,
Friendſhip, and brotherly love.

II.

We meet like true friends on the level,
And lovingly part on the ſquare ;
Alike we reſpect king and beggar,
Provided they're juſt and ſincere.
We ſcorn an ungenerous action,
None can with free-maſons compare ;
We love for to live within compaſs,
By rules that are honeſt and fair.

III.

We exclude all talkative fellows
That will babble and prate paſt their wit ;
They ne'er ſhall come into our ſecret,
For they're neither worthy, nor fit :
But the perſon that's well recommended,
And we find him honeſt and true,
When our lodge is well tyl'd, we'll prepare them,
And, like maſons, our work we'll purſue.

IV.

There's ſome fooliſh people reject us,
For which they are highly to blame ;
They cannot ſhew any objection,
Or reaſon for doing the ſame.
The art's a divine inſpiration,
As all honeſt men will declare,
So here's to all true-hearted brothers,
That live within compaſs and ſquare.

SONG XXXIX.

I.

LET worthy brethren all combine,
For to adorn our myſtic art;
So as the craft may ever ſhine,
And clear each faithful brother's heart;
Then brethren all in chorus ſing,
Proſper the craft and bleſs the king.

II.

Well levell'd, plumb'd, and ſquar'd aright,
The five noble orders upright ſtand,
Wiſdom, and ſtrength, with beauty's height,
The wonder of the world command.
Then brethren all, *&c.*

III.

Ye fools and cowans, all who plot,
For to obtain our myſtery;
Ye ſtrive in vain, attempt it not.
Such creatures never ſhall be free.

IV.

The wiſe, the noble, good, and great,
Can only be accepted here;
The knave or fool, tho' deck'd in ſtate,
Shall ne'er approach the maſter's chair.
Then brethren all, *&c.*

V.

Now fill your glaſſes, charge them high,
Let our Grand Maſter's health go round,
And let each heart o'erflow with joy;
And love and unity abound.
Then brethren all, *&c.*

SONG XL.

I.

OF all inſtitutions to form well the mind,
And make us to every virtue inclin'd,
None can with the craft of Free-maſons compare,
Or teach us ſo truly our actions to ſquare;
For it was ordain'd, by our founder's decree,
That we ſhould be loyal, be loving, and free.
Be loving, and free, *&c.*

II.

We, in harmony, friendſhip, and unity meet,
And every brother moſt lovingly greet;
And, when we ſee one in diſtreſs, ſtill impart
Some comfort to cheer and enliven his heart.
Thus we always live, and for ever agree,
Reſolv'd to be loyal, moſt loving, and free.
Moſt loving, and free, *&c.*

III.

By points of good fellowſhip we ſtill accord,
Obſerving each brother's true ſign, grip, and word,
Which from our great architect was handed down,
And ne'er will to any but maſons be known.
Then here's to our brethren, of ev'ry degree,
Who always are loyal, are loving, and free.
Are loving, and free, *&c.*

SONG XLI.

JUST ſtraight from his home,
See yon candidate come,
Prepar'd for the time and occaſion!
Of all that can harm,
We will him diſarm,
That he no ways may hurt a FREE MASON.

His blind eyes cannot ſearch
Out the way of his march,
Nor yet where his ſteps he muſt place on;
When him we receive,
He cannot perceive
How he came to be made a *Free Maſon*.

Then he'll danger defy,
And on heaven rely,
For ſtrength to ſupport the occaſion;
With the bleſſing of pray'r
He baniſhes fear,
And undaunted is made a *Free Maſon*.

When he makes his demand,
By the Maſter's command,
To know if he's fit for the ſtation;
Around he is brought,
E'er he get what he ſought,
From a Free and an *Accepted Maſon*.

When girded with care,
By the help of the ſquare,
The emblem of truth and of reaſon;

In form he is plac'd,
While to him are rehears'd
The myſteries of a *Free Maſon.*

Then full in his ſight,
Doth ſhine the grand light,
To illuminate the works which we trace on;
And now as his due,
He's cloth'd in full view
With the badge of an *Accepted Maſon.*

Now, hark! We enlarge
On the duties and charge,
Where his conduct and walk he muſt place on;
Then a bumper we'll fill,
And ſhow our good will
To a free and an *Accepted Maſon.*

SONG XLII.

HAIL, ſacred art! by heaven deſign'd
To cultivate and cheer the mind;
Thy ſecrets are to all unknown,
But maſons juſt and true alone.
But maſons juſt and true alone.

Then let us all their praiſes ſing,
Fellows to peaſant, prince, or king.
Fellows to peaſant, prince, or king.

II.

From weſt to eaſt, we take our way,
To meet the bright, approaching day,

That we to work may go in time,
And up the ſacred ladder climb.
And up, *&c.*
Then let us all, &c.

II.

Bright rays of glory, did inſpire,
Our Maſter great, who came from Tyre;
Still ſacred hiſt'ry keeps his name,
Who did the glorious temple frame.
Who did, *&c.*
Then let us all, &c.

IV.

The noble art, divinely rear'd,
Uprightly built upon the ſquare,
Encompaſs'd by the pow'rs divine
Shall ſtand until the end of time.
Shall ſtand, *&c.*
Then let us all, &c.

V.

No human eye thy beauties ſee,
But maſons truly juſt, and free,
Inſpired by each heav'nly ſpark,
Whilſt cowans labour in the dark,
Whilſt cowans, *&c.*
Then let us all, &c.

SONG XLIII.

TUNE, *On, on, my dear brethren.*

I.

THE curious vulgar, could never deviſe,
What ſocial free-maſons ſo highly do prize:
No human conjecture, no ſtudy in ſchools,
Such fruitleſs attempts are the actions of fools.

II.

Sublime are our maxims, our plan from above,
Old, as the creation, cemented with love;
To promote all the virtues adorning man's life,
Subduing our paſſions, preventing all ſtrife.

III.

Purſue, my dear brethren, embrace with great care
A ſyſtem adapted our actions to ſquare,
Whoſe origin clearly appeareth divine,
Obſerve how its precepts to virtue incline.

IV.

The ſecrets of nature, king Solomon knew,
The names of all trees in the foreſt that grew;
Architecture his ſtudy, free-maſons ſole guide,
Thus finiſh'd his temple, antiquity's pride.

V.

True, ancient free-maſons our arts did conceal,
Their hearts were ſincere, and not prone to reveal.
Here's the widow's ſon's mem'ry, that mighty great Sage,
Who ſkilfully handled plum, level, and gage.

VI.

Toaſt next our Grand-Maſter, of noble repute,
No brother preſuming his laws to diſpute;
No diſcord, no faction, our lodge ſhall divide,
Here truth, love, and friendſhip, muſt always abide.

VII.

Ceaſe, ceaſe, ye vain rebels, your country's diſgrace,
To ravage, like Vandals, our arts to deface:
Learn, learn, to grow loyal, our king to defend,
And live like free-maſons, your lives to amend.

SONG XLIV.

I.

WE brethren, Free-Masons; let's mark the great name,
Most ancient and loyal, recorded by fame;
In unity meet, let us merrily sing,
The life of a mason's like that of a king.

II.

No discord, no envy, among us shall be,
No confusion of tongues, but let us all agree;
Not like building of Babel, confound one another,
But fill up your glasses, and drink to each brother.

III.

A tower they wanted to lead them to bless,
I hope there's no brother but knows what it is;
Three principal steps in our ladder there be,
A myst'ry to all, but to those that are free.

IV.

Let the strength of our reason keep the square of our heart,
And virtue adorn ev'ry man in his part,
The name of a cowan we'll not ridicule,
But pity his folly, and count him a fool.

V.

Let's lead a good life, whilst power we have,
And when that our bodies are laid in the grave,
We hope with good conscience to heaven to climb,
To give Peter the pass-word, the token, and sign.

VI.

Saint Peter, he opens, and ſo we paſs in,
To a place that's prepar'd for all thoſe free from ſin,
To that heavenly lodge, which is tyl'd moſt ſecure,
A place that's prepar'd for all thoſe that are pure.

SONG XLV.

I.

WITH plumb, level, and ſquare, to work let's prepare,
And join in a ſweet harmony;
Let's fill up each glaſs, and around let it paſs
To all honeſt men that are free.
To all honeſt men that are free.

CHORUS

Then a fig for all thoſe who are Free-maſon's foes,
Our ſecrets we'll never impart;
But in unity we'll always agree,
And chorus it, proſper our art.
And chorus it, &c.

II.

When we're properly clothed, the maſter diſcloſes
The ſecrets that's lodg'd in his breaſt;
Thus we ſtand by the cauſe, that deſerves great applauſe,
In which we are happy and bleſt,
In which, *&c.*
Then a fig for all thoſe, &c.

III.

The Bible's our guide, and by that we'll abide,
Which ſhews that our actions are pure;
The compaſs and ſquare, are emblems moſt rare
Of juſtice, our cauſe to inſure.
Of juſtice, *&c.*
Then a fig for all thoſe, &c.

IV.

The Cowan may ſtrive, nay, plot and contrive,
To find out our great myſtery;
The inquiſitive wife, may in vain ſpend her life,
For ſtill we'll be honeſt and free.
For ſtill, *&c.*
Then a fig for all thoſe, &c.

V.

True brotherly love, we always approve,
Which makes us all mortals excel;
If a knave ſhould by chance, to this grandeur advancé,
That villain we'll ſtraightway expell.
That villain, *&c.*
Then a fig for all thoſe, &c.

VI.

So our lodge that's ſo pure, to the end ſhall endure,
In virtue and true ſecrecy;
Then let's toaſt a good health, with honour and wealth,
To attend the bleſt hands made us free.
To attend the kind hands made us free.
Then a fig for all thoſe, &c.

SONG XLVI.

Magna eſt veritas, & prævalebit.

I.

TO the ſcience that virtue and art do maintain,
Let the muſe pay her tribute in ſoft gliding ſtrain,
Thoſe myſtic perfections ſo fond to diſplay,
As far as allow'd to poetical lay,
Each profeſſion and claſs of mankind muſt agree,
That maſons alone are the men who are free, *&c.*

II.

Their origin they, with great honour, can trace,
From the ſons of religion, and ſingular grace;
Great Hiram and Solomon, virtue to prove,
Made this the grand ſecret of friendſhip and love.
Each profeſſion and claſs of mankind muſt agree,
That maſons, of all men, are certainly free, *&c.*

III.

The ſmart, and the beau, the coquet and the prude,
The dull, and the comic, the heavy, and rude,
In vain may inquire, then fret and deſpiſe,
An art that's ſtill ſecret 'gainſt all they deviſe;
Each profeſſion and claſs of mankind muſt agree,
That maſons, tho' ſecret, are loyal and free, *&c.*

IV.

Commit it to thouſands of different mind,
And this golden precept you'll certainly find,
Nor intereſt, nor terror, can make them reveal,
Without juſt admittance, what they ſhould conceal.

Each profeſſion and claſs of mankind muſt agree
That Maſons, alone, are both ſecret and free, *&c.*

V.

Fair virtue and friendſhip, religion and love,
The motives of this noble ſcience ſtill prove;
'Tis the key, and the lock, of Chriſt'anity's rules,
And not to be truſted to knaves or to fools.
Each profeſſion and claſs of mankind muſt agree,
That Accepted Maſons are ſteady and free, *&c.*

VI.

Th' Iſr'lites diſtinguiſh'd their friends from their foes
By ſigns and characters, then ſay, why ſhould thoſe
Of vice, and unbelief, be permitted to pry
Into ſecrets that Maſons alone ſhould deſcry.
Each profeſſion and claſs of mankind muſt agree,
That Maſons, of all men, are ſecret and free, *&c.*

VII.

The dunce he imagines that ſcience, and art,
Depends on ſome compact, or magical part;
Thus men are ſo ſtupid, to think that the cauſe
Of our conſtitution's againſt divine laws.
Each profeſſion and claſs of mankind muſt agree,
That Maſons are jovial, religious, and free, *&c.*

VIII.

Puſh about the briſk bowl, let it circling paſs,
Let each choſen brother lay hold on his glaſs,
And drink to the heart that will always conceal,
And the tongue that our ſecrets will never reveal.
Each profeſſion and claſs of mankind muſt agree,
That the ſons of old Hiram are certainly free,

&c.

SONG XLVII.

TUNE, *Rule Britannia*, &c.

I.

WHEN earth's foundation firſt was laid,
By the Almighty artiſt's hand,
'Twas then our perfect, our perfect laws were made,
Eſtabliſh'd by his ſtrict command.
Hail! myſterious, hail! glorious maſonry,
That makes us ever great and free.

II.

As man throughout for ſhelter ſought,
In vain from place to place did roam,
Until from Heaven, from Heaven he was taught
To plan, to build, and fix his home.
Hail! myſterious, &c.

III.

Hence illuſtrious, roſe our art,
And now in beauteous piles appear,
Which ſhall to endleſs, to endleſs time impart,
How worthy and how great we are.
Hail! myſterious, &c.

IV.

Nor we, leſs fam'd for ev'ry tye
By which the human thought is bound,
Love, truth and friendſhip, and friendſhip ſocially,
Doth join our hearts and hands around.
Hail! myſterious, &c.

V.

Our actions ſtill by virtue bleſt,
And to our precepts ever true,
The world admiring, admiring ſhall requeſt,
To learn, and our bright paths purſue.
Hail! myſterious, hail! glorious maſonry,
That makes us great, and good, and free.

SONG XLVIII.

In Praiſe of FREE MASONS.

By a YOUNG LADY.

TUNE, *The Maſon's March.*

I.

OF your hearts to take care, now ladies prepare;
Be ſilent; I'll tell you the reaſon:
Sly Cupid, they ſay, as the ſureſt way
To conquer the Fair, is made Maſon.

II.

The muſic you hear will raviſh your ear;
Your eye will be pleas'd paſt expreſſion:
But think of the ſmart that follows the dart,
When thrown by the hand of a Maſon.

III.

The nymph may pretend her heart to defend;
But let her from me take a leſſon;
She's ſurely undone, tho' her heart was of ſtone;
It will melt at one glance from a Maſon.

IV.

By the apron and glove, Cupid reigns god of love;
To deny his empire now, is treason.
Then I humbly agree soon married to be,
Then answer each call of my Mason.

V.

Heaven prosper the youth, for honour and truth,
And secresy fam'd by all nations;
I'll ne'er be asham'd, nor fear to be blam'd,
While I write in the praise of Free Masons.

SONG XLIX.

I.

WHEN masonry by heaven's design
Did enter first into great Hiram's brain,
A quire of angels did rejoice,
And this chorus sung with united voice.
Hail! thou happy, happy sons that be
Brothers of Free-masonry.

II.

Great Hiram he did then repair,
And went to work with rule and square;
With his level and plumb he form'd a plan,
And did the glorious temple frame,
Then hail! thou happy, &c.

III.

When Solomon beheld the same
He then set forth great Hiram's fame.

Oh! excellent Maſon! he did ſay,
Above all others you bear the ſway.
Then hail! thou happy, &c.

IV.

Now to great Hiram's memory
Let's fill a glaſs, moſt pleaſantly,
Including St John, who light did bring,
Not forgetting great GEORGE our King.
Then hail! thou happy, &c.

V.

Then next to our Grand Maſter paſs,
My brethren dear, a flowing glaſs,
Including ourſelves, ſo paſs it round,
And with a clap make the lodge reſound.
Then hail! thou happy, &c.

SONG L.

I.

COME boys, let us more liquor get,
Since jovially we all are met,
Since jovially we all are met,
Here none will diſagree;
Let's drink and ſing, and all combine
In ſongs to praiſe that art divine,
In ſongs to praiſe that art divine,
That's called Free-Maſonry.

II.

True knowledge ſeated in the head,
Doth teach us maſons how to tread,
Doth teach, &c.

The paths we ought to go;
By which we ever friends create,
And drown all cares, ſtrife, and debate,
And drown, *&c.*
Count none but fools our foe.

III.

Here ſorrow knows not how to weep,
And watchful grief is lull'd to ſleep,
And watchful, *&c.*
In our lodge we know no care;
Join hand in hand before we part,
Each brother take his glaſs with heart,
Each brother, *&c.*
And toaſt ſome charming fair.

IV.

Hear me, ye gods, and whilſt I live,
Good fellows and good liquor give,
Good fellows, *&c.*
Then always happy me;
Sometimes a gentle She I crave,
And when I'm ſummon'd to my grave,
And when, *&c.*
Adieu Free-Maſonry.

SONG LI.

TUNE, *The firſt of Auguſt.*

I.

WITH cordial hearts let's drink a health
To e'ery faithful brother,
Whoſe candid hearts, whilſt breath endures,
Are faithful to each other.

Whoſe precious jewels are ſo rare,
  Likewiſe their hearts ſo framed are,
And level'd with the trueſt ſquare
  That nature can diſcover.

II.

The greateſt monarch in the land,
  Or in any other nation,
Would take a brother by the hand,
  And greet him in his ſtation.
Neither king or prince tho' e'er ſo great,
  Or any emperor of ſtate,
But with great candour would relate
  To e'ery faithful brother.

III.

The world ſhall ſtill remain in pain
  And at our ſecrets wonder,
No cowan ſhall it e'er obtain,
  Tho' all their lives they ponder.
Still aiming at the chiefeſt light,
  In which Free-Maſons take delight,
They never can obtain that light,
  Tho' all their lives they ponder.

IV.

King Solomon the great and wiſe,
  He was a faithful brother:
Free-maſonry he ne'er deſpis'd,
  No ſecrets he diſcover'd;
But he was always frank and free,
  Profeſſing ſuch ſincerity

To all of that fraternity,
He lov'd them 'bove all others.

V.

Come let us build on firm ground,
Still aiding of each other,
And lay a foundation that's moſt ſound,
That no arts-man can diſcover;
Nor ever ſhall revealed be,
But to bright ſtars in maſonry;
Here is to them where-e'er they be,
I am their faithful brother.

VI.

Come let us join our hearts and hands
In this moſt glorious manner,
And to each other firmly ſtand,
Under King George's banner;
That God may bleſs him ſtill I pray,
And over his enemies bear the ſway,
And for ever win the day,
And crown his reign with honour.

SONG LII.

I.

YOU Cowans together both ancient and young,
Draw near a while to my merry ſong,
You all will be maſons before it be long.
Up and down, derry, derry, up and down, &c.

II.

You are made for a triffle, the price is but ſmall:
Great Kings, Dukes, and Lords, you brothers will call.
Get aprons, get gloves, get drink, and that's all.
Up, and down, &c.
Get aprons, get gloves, get ſecrets, that's all.
Up, and down, &c.

III.

You ſay to your knowledge, you'll never diſcloſe
To the beſt of your friends, or the worſt of your foes,
That ſecret which no blind Cowan e'er knows.
Up, and down, &c.
That ſecret which none but a Free-Maſon knows.
Up, and down, &c.

IV.

Likewiſe, to your knowledge, you never will tell,
Leſt you are tormented by the flames of hell.
That fate to a Free-Maſon never befel.
Up, and down, &c.

SONG LIII.

I.

WHoever wants wiſdom, muſt, with ſome delight,
Read, ponder, and pore, noon, morning, and night;
Muſt turn over volumes of gigantic ſize,
Enlighten his mind, tho' he puts out his eyes.
Derry down, down, down, derry down.

II

If a general would know how to muſter his men,
By thouſands, by hundreds, by fifties, by ten.
Or level his ſiege on high caſtle or town,
He muſt borrow his precepts from men of renown. *Derry down*, &c.

III.

Would a wry-fac'd phyſician, or parſon excel,
In preaching, or giving a ſanctify'd ſpell;
He firſt muſt read Galen and Tillotſon thro',
E'er he gets credentials, or buſineſs to do.
Derry down, &c.

IV.

But theſe are all follies, Free-Maſons can prove;
In the lodge they find knowledge, fair virtue, and love;
Without deaf'ning their ears, without blinding their eyes,
They find the compendious way to be wiſe.
Derry down, &c.

SONG LIV.

I.

COME all ye elves that be
Come follow, follow me;
All you that guards have been
Without, and ſerv'd within;
Sing, let joy thro' us reſound,
For all this lodge is ſacred ground.

II.

Guides too, that fairies are,
Come, five by five, prepare,

Come buy freſh oyl with ſpeed,
Your dying lamps to feed;
All trimm'd in new and glittering light,
For welcome garments muſt be white.

III.

Come Seraphs too that be
Bright rulers, three by three
Attend on me, your queen,
Two hand-maids led between;
Whilſt all around this health I name,
Shall make the hollow ſounds proclaim.

IV.

Whilſt Silvans and Silvan loves,
O'er mountains and in groves,
With brighter gems, and ſprightly dames,
Of fountains and of flames;
With joyful noiſe of hands and feet,
Shall echo and the noiſe repeat.

V.

Whilſt we who ſing and love,
And live in ſprings above;
Deſcend, deſcend, do we,
With maſons to be free;
Where ſprings of wine revive each face,
And ſtreams of milk flow round the place.

VI.

Whilſt cherubs guard the door,
With flaming ſword before,
We thro' the key-hole creep,
And there we deeply peep,

O'er all their jewels ſkip and leap,
And trip it, trip it, ſtep by ſtep.

VII.

Or as upon the green,
We fairies turn unſeen,
  So here we make a ring,
  Whilſt merry maſons ſing;
Around their Cowans we whirl apace,
And not one ſingle hair miſplace.

VIII.

And down from thence we jump,
All with a ſilent thump;
  None hear our feet rebound,
  Round, round, the table round;
Nor ſees us, whilſt we nimbly paſs
Thrice round the rim of e'vry glaſs.

IX.

But if any crumbs withal
Down from their table fall,
  With greedy mirth we eat,
  No honey is ſo ſweet!
And when they drop it from their thumb,
We catch it ſupernaculum.

X.

Now as for Maſonry,
Altho' we are not free;
  In lodges we have been,
  And all their ſigns have ſeen;
Yet ſuch love to the craft we bear,
Their ſecrets we will ne'er declare.

SONG LV.

The original of the TRUE BLUES.

I.

ONE evening at ambrosial treat,
In her ætherial tour,
Minerva the nine muses met,
In *Ida*'s roseated bower,
Apollo and gay *Bacchus* join,
For hand in hand walk'd wit and wine.
With my fal de rol.

II.

Pallas the swimming dance began,
Her hair a fillet bound,
Blue, like her eyes, the bandage shone,
Her sapient temples crown'd;
Which loosen'd by the dance, dropp'd down,
And *Bacchus* seiz'd the azure zone. *With*, &c.

III.

The ribband to his breast he plac'd,
By *Styx* then swore the youth,
What the throne of wisdom grac'd,
Should grace the seat of truth;
Then ope at once his robe he threw,
And on his bosom beam'd TRUE BLUE.
With, &c.

IV.

If mortals can give garters fame,
And honours form on earth,
Sure deities may do the same,
And give one order birth;

This ribband lov'd celeſtials view,
And ſtamp your ſanction on TRUE BLUE.
With, &c.

V.

Urania prais'd the roſy God,
Her tuneful ſiſters join,
Minerva gave the aſſenting nod,
Phœbus enroll'd the ſign;
Along the ſkies loud peans flew,
Olympus join'd, and hail'd TRUE BLUE.
With, &c.

VI.

This ribband *Iris* bore to earth,
The gods enjoin'd the fair,
Where firſt ſhe met true ſons of worth,
To leave the ribband there:
From clime to clime ſhe ſearching flew,
And in *Hibernia* left TRUE BLUE. *With*, &c.

The ANTHEM.

I.

GRant us, kind heav'n, what we requeſt;
In Maſonry let us be bleſt:
Direct us to that happy place
Where friendſhip ſmiles on ev'ry face;
Where freedom and ſweet innocence
Enlarge the mind, and chear the ſenſe.
Enlarge the mind, &c.

II.

Where ſcepter'd reaſon from her throne
Surveys the lodge, and makes us one;
And harmony's delightful ſway
For ever ſheds ambroſial day;
Where we bleſs'd Eden's pleaſure taſte,
Whilſt balmy joys are our repaſt.
Whilſt balmy joys, &c.

III.

No prying eye can view us here,
Or fool or knave diſturb our chear:
Our well form'd laws ſet mankind free,
And give relief to miſery,
The poor, oppreſs'd with woe and grief,
Gain from our bounteous hands relief.
Gain from our bounteous, &c.

IV.

Our lodge the ſocial virtues grace,
And wiſdom's rules we fondly trace;
Whole nature, open to our view,
Points out the paths we ſhould purſue.
Let us ſubſiſt in laſting peace,
And may our happineſs increaſe,
And may our happineſs, &c.

A PROLOGUE.

WHen Heaven's eternal Architect began
To frame that noble ſuperſtructure Man,
His plan he laid with wiſdom all divine,
And power Almighty fill'd the great deſign;
An outward form he gave, throughout compleat,
Where ſtrength and ſoftneſs, pow'r and beauty meet;
Where native Majeſty maintain'd her throne,
The fair, tho' faint reſemblance of his own:
A front erect the Godhead to adore,
To view his work and tremble at his pow'r:
And in this frame a Godlike ſoul he plac'd,
With reaſon, knowledge and diſcernment grac'd.
Alike his goodneſs did to ALL diſpenſe
A due proportion of directing ſenſe.
One only gift there ſtill remain'd behind,
But for the *few*, the choſen *few* deſign'd;
'Twas Sacred Maſonry—that crown'd the whole,
And to a nobler height exalts th' Human ſoul.
Of this Great Art the ſecrets to obtain,
Mankind for ages paſt have ſtrove in vain:
In vain ſhall ſtrive—till lawfully acquir'd,
The noble truths we teach, their breaſts have fir'd——
Yet to th' *unlearned* thus far let it be known,
Our darling ſecret's HONESTY alone:
Howe'ere thro' depths or myſteries explor'd
Still VIRTUE is our Grand, our *Maſter Word*
In that great ſecret centres all our art
For each GOOD *man*'s a MASON at his heart.

PROLOGUE.

IF to delight, to humanize the mind,
The ſavage world in ſocial tyes to bind;
To make the moral virtues all appear
Improv'd and uſeful, ſoften'd from ſevere,
If theſe demand the tribute of our praiſe,
The teachers honour or the poets lays;
How do we view 'em all compriz'd in thee,
Thrice honour'd and myſterious Maſonry.
By thee erected, ſpacious domes ariſe,
And ſpires aſcending glitter in the ſkies;
The wondrous whole, by heavenly art is crown'd,
And order in diverſity is found.
Thro' ſuch a length of ages ſtill how fair,
How bright, how blooming do thy looks appear?
And ſtill ſhall bloom——Time as it glides away
Fears for its own, before thine ſhall decay.
The uſe of accents from thy aid is thrown,
Thou form'ſt a ſilent language of thy own;
Diſdain'ſt that records ſhou'd contain thy art,
And only liv'ſt within the faithful heart.
Behold where Kings, and a long ſhining train,
Of garter'd heroes wait upon thy reign,
And boaſt no honour but a Maſon's name.
Still in the dark let the unknowing ſtray,
No matter what they judge, or what they ſay;
Still may thy myſtick ſecrets be conceal'd,
And only to a Brother be reveal'd.

PROLOGUE.

OF all the orders founded by the great,
The wiſe, and good, of old modern date,
None like the craft of Maſonry can claim
The glorious ſummit of immortal fame.
Upon her principles creation ſtands,
Form'd by the firſt Almighty Maſon's hands,
Who by the rules of Geometry diſplay'd
His power and wiſdom through the worlds he made.
The ſoul of man with knowledge he impreſs'd,
And taught him Maſonry to make him bleſs'd;
But ſoon found man forſook the pointed road,
And loſt his knowledge when he left his God.
The devil and women gain'd the wretches heart
And he forgot the Maſons glorious art.
Long time he wander'd, ſore with woe oppreſt,
And dire remorſe ſtung home his conſcious breaſt.
At length he pray'd; and heav'n receiv'd his pray'r,
Pleas'd to behold with pity, and to ſpare;
And taught a way the ſcience to regain,
Thro' arduous ſtudy and laborious pain.
But 'twas forbid the ſecret to declare,
That all might equally the labour ſhare:
And hence it comes the beſt alone can claim
The nobleſt character, a Maſon's name;
And that the Art, from other eyes conceal'd,
Remains a ſecret, as if ne'er reveal'd.
Let cowans therefore, and the upſtart fry
Of gormagons, our well earn'd praiſe deny.

Our ſecrets let them as they will deride;
For thus the fabled fox the grapes decry'd;
While we, ſuperior to their malice, ſhine,
And know our myſt'ries to be all divine.

An EPILOGUE.

WELL——here I'm come to let you know my thoughts,
Nay—ben't alarm'd—I'll not attack your faults;
Alike be ſafe, the cuckold, and the wit,
The cuckold-maker and the ſolemn cit;
I'm in good humour, and I'm come to prattle,
Han't I a head well turn'd, d'ye think to rattle;
But to clear up the point, and to be free,
What think you is my ſubject?——MASONRY:
Tho' I'm afraid, as Lawyer's caſes clear,
My learn'd debate will leave you as you were;
But I'm a woman——and when I ſay that
You know will talk—altho' we know not what.
What think you ladies, 'ant it very hard,
That we ſhould from this ſecret be debar'd?
How comes it, that the ſofter hours of love,
To wheedle out this ſecret fruitleſs prove?
For we can wheedle when we hope to move:
What can it mean? why all this mighty pother,
Theſe myſtick ſigns, and ſolemn calling brother?
That we are qualify'd in ſigns are known,
We can keep ſecrets too—but they're our own.
When my good man went firſt to be a MASON
Tho' I reſolv'd to put the ſmoother face on,

Yet to ſpeak truly, I began to fear
He muſt ſome dreadful operation bear;
But he return'd to ſatisfy each doubt,
And brought home every thing he carry'd out:
Nay, came improv'd, for on his face appear'd
A pleaſing ſmile, that every ſcruple clear'd,
Such added complaiſance—ſo much good nature,
So much, ſo ſtrangely alter'd for the better;
That to increaſe our mutual dear delight,
Wou'd he were made a MASON every night.

EPILOGUE.

WITH what malicious joy, e're I knew better
Have I been wont the Maſons to beſpatter?
How greedily have I believ'd each lie
Contriv'd againſt that fam'd ſociety?
With many more complain'd—'twas very hard
Women ſhould from their ſecrets be debarr'd,
When kings and ſtateſmen to our ſex reveal
Important bus'neſs, which they ſhould conceal;
That beauteous ladies, by their ſparks ador'd,
Never could wheedle out the Maſons word;
And oft their favours have beſtow'd in vain,
Nor could one ſecret for another gain.
I thought, unable to explain the matter,
Each Maſon, ſure, muſt be a woman hater.
With ſudden fear and diſmal horror ſtruck,
I heard my ſpouſe was to ſubſcribe the book.

By all our loves, I begg'd he would forbear;
Upon my knees I wept, and tore my hair.
But when I found him fix'd, how I behav'd!
I thought him loſt, and like a fury rav'd;
Believ'd he would for ever be undone,
By ſome ſtrange operation undergone.
When he came back, I found a change, 'tis true,
But ſuch a change as did his youth renew:
With roſy cheeks and ſmiling grace he came,
And ſparkling eyes, that ſpoke a bridegroom's flame.

Ye married ladies, 'tis a happy life,
Believe me, that of a Free Maſon's wife.
Tho' they conceal the ſecrets of their friends,
In love and truth they make us full amends.

LIST

LIST of all the Regular LODGES in *Scotland*, as they ſtand on the Roll of the GRAND LODGE Books.

1 MARY'S CHAPEL, laſt Thurſday of every month
KILWINNING
Edinburgh Kilwinning, Scots Arms
Canongate Kilwinning, 1ſt Wednefday
Leith Kilwinning, 2d Monday
5 Perth and Schoon
Glaſgow Kilwinning
St Patrick's Lodge Canongate, 1ſt Tueſday
Old Lodge of Inverneſs
Hamilton Lodge
10 Journeymen Maſons Edinburgh, 1ſt Monday every quarter
Dumblane
Dalkeith
Maybole
Greenock Kilwinning
15 Torphichen
Dunkeld
Montroſe
Falkirk
Linlithgow
20 Couper of Fife
Leſmahago
Old Lodge of Lanark
Kilmarnock
Dunſe
25 Old Lodge of Peebles
St Andrews
Dunfermling
Glaſgow St Mungo
Kirkintulloch

30 St Andrews Inverneſs
Stirling
Falkirk
Bervie
Coltneſs
35 Selkirk
Bathgate
St David's Edinburgh, 3d Tueſday
Forneſs
Aberdeen
40 Drummond Kilwinning from Greenock
Edinburgh from Dunfermling
Edinburgh St Giles, laſt Monday
Kirkcudbright
Kirkwall
45 Thurſo
Crieffe
Fort William
St Luke, 1ſt Monday
Kilmolymook
50 Auchterarder
Dyſart
Operative Lodge of Dundee
Edinburgh St Andrews, 2d Friday
Ancient Lodge of Dundee
55 Cumberland Kilwinning at Peebles
Inverary
Cumberland Kilwinning at Inverneſs
Duke of Northfolk's Lodge
Union Lodge of Drummond Kilwinning from Aleppo
60 Banff
Dumfries
Maddieſtoun
Welſh Fuzileers
Thiſtle Lodge Edinburgh, 1ſt Friday
65 Campbeltoun
St Machar

Dyke
Haddingtown
Kelso
70 Glasgow Montrose
Inverkeithing
Huntly
White's Lodge
Journeymens Lodge, Dumfries
75 St Michael's, Dumfries
Argyl's Lodge, Glasgow
Royal Arch, Glasgow
Stonhaven
St Ninians at Brechin
80 Forbes Lodge at Roseharty
St Andrew's Lodge at Boston
Blandford's Lodge, Virginia
Alloa
St Abbe
85 Moncur
Kirkaldy
Thistle and Rose Lodge, Glasgow
St Andrew's Lodge, Perth
Castle of Dunbar
90 Pythagoric Lodge, Borrowstounness
St Regulus Coupar of Fife
Prince of Wales Lodge from Edinburgh
Stirling Royal Arch
Lanerk Kilwinning
95 St Columbus Lodge
St David's, Dundee
Hooker St John
Union Kilwinning at Charlestoun South Carolina
Annan St Andrew's
100 Fort George
King George the Third's Lodge from Edinburgh

Scots Lodge of St Andrew, in the parish of St Thomas in the East, Jamaica
Musselburgh Kilwinning
St Duthus at Tain
105 St Andrew's at Craill
Duke of York's Lodge
Ceres Lodge
St George's Lodge, 31st regiment of foot
Kirknewton and Ratho
110 Irving Navigation Lodge
Thistle Lodge, Glasgow
New Monkland, Montrose
Morton's Lodge, Lerwick
Elgin's Lodge, Leven
115 The Lodge of Fort George at Arderseer Point
St Nicholas at Aberdeen
St John's Lodge, Norfolk, Virginia.
St Leonard's Lodge at Kinghorn
St Ayle's Lodge, Anstruther
120 Operative Lodge of Banff,
Union Lodge, Gen. Marjoribanks regiment
St Bernard's, Kilwinning
Royal Arch Lodge, Edinburgh
St James's Lodge, Edinburgh

An exact LIST of Regular ENGLISH LODGES, according to their Seniority and Constitution.

1. KING'S Arms, St Paul's Church-yard, 1st Tuesday in every month.
2. The Horn, Westminster, 2d Thursday.
3. Shakespear's Head, Marlborough-Street, 1st Tuesday, const. Jan. 17. 1722.

4. Bell, Nicholas Lane, 2d Wednesday, const. July 11. 1721.

5. Mr Braund, New Bond-street, 2d and 4th Thursday, Jan. 17. 1722.

6. Rummer in Queen-street, Cheapside, 2d and 4th Tuesday, Jan. 28. 1722.

7. Daniel's Coffee-house, Temple-Bar, 1st Monday, April 25. 1722.

8. One Tun in Noble Street, 1st and 3d Wednesday, May 1722.

9. King's Arms in New Bond-street, last Thursday, Nov. 25. 1722-3.

10. Queen's-head, Knave's-acres, 1st and 3d Wednesday, Feb. 27. 1722-3.

11. Castle in Drury-Lane.

12. Two Posts, Maiden-Lane, Covent-Garden, 1st and 3d Thursday, March 28. 1723.

13. Queen's-Head, Great Queen's Street, 1st and 3d Monday, March 30.

14. Bull-Head in Southwark, 2d Monday, April 1.

15. Cross-Keys the Corner of St Martin's-Lane and 3d Wednesday, April 3.

16. Sun in Holburn, 1st and 3d Friday, May 5.

17. Mourning Bush at Aldersgate, 2d and 4th Friday, 1723.

18. French Lodge, the Swan in Long-Acre, 1st and 3d Monday, June 12.

19. Baptist Head and Anchor in Chancery-Lane, 2d and last Thursday, August 4.

20. Swan on Fish-Street-Hill, 1st Friday, Sept. 11.

21. Half-Moon in Cheapside, 1st and 3d Tuesday, Sept. 18.

22. Swan and Olive-Tree, White-Cross Street, 1st Friday.

23. White Horse, Wheeler-Street, Spittlefields, 2d Monday, Dec. 24.

24. Foreſt's Coffee-houſe at Charing Croſs, 2d and laſt Monday, March 27. 1724.

25. Three Tons in the city of Norwich, 1ſt Thurſday.

26. Whale in the city of Chicheſter, 3d Friday of the month, July 17.

27. Black ſpread Eagle, Caſtle Lane in Cheſter, 1ſt Thurſday.

28. Crown and Mitre, Northgate-Street in Cheſter, 1ſt Tueſday.

29. Bunch of Grapes, Caermarthen, South-Wales.

30. Two Poſts, Portſmouth in Hampſhire, 1ſt and 3d Thurſday, 4 o'clock.

31. Red Lion, Congleton, Cheſhire.

32. Saſh and Cocoa Tree in Moorfields, 1ſt and 3d Thurſday, July.

33. Goat Eagle-Court in the Strand, 1ſt and 3d Monday.

34. Swan and Rummer in Finch-Lane, 2d and 4th Wedneſday. Maſters Lodge, every Sunday, Feb. 1725.

35. Paul's head, Ludgate-Street, 4th Monday of the month of April.

36. Angel and Crown in White-Chapel, 1ſt Wedneſday in ſummer, 1ſt and 3d in winter.

37. King's Arms in the Strand, 1ſt Monday, May 25.

38. Swan in Long-Acre, 2d and laſt Wedneſday, September.

39. Mount's Coffee-Houſe in Groſvenor-Street, near Hanover-Square, 1ſt Thurſday in the month, Jan. 12. 1727.

40. White-Lion in Alderſgate-Street, 1ſt and 3d Friday Aug. 19.

41. King's Head at Salford near Mancheſter, 1ſt Monday in the month.

42. Low's Coffee-Houſe, Panton-Street, 2d and 4th Friday, Jan. 31. 1727-8.

43. Three Flower de-Luces in St. Bernard-Street, Madrid, 1ſt Sunday.

44. Gibraltar at Gibraltar, 1ſt Tueſday of the month, April 22.

45. Woolpack in Warwick, 1ſt and 3d Friday in the month, April 22.

46. Hoop and Griffin in Leadenhall-Street, 2d and 4th Monday.

47. Roſe and Crown in Greek Street, Soho, 1ſt and 3d Friday.

48. Fountain in Fleet-Street, 1ſt and 3 Friday.

49. Anchor and Crown in Short's Gardens, 1ſt and 3d Thurſday.

50. Red-Lion and Ball in Red-Lion-Street, Holborn, 2d and 4th Wedneſday, April 15.

51. Three Tons in Scarborough, 1ſt Wedneſday, Aug. 27. 1729.

52. Three Tons at Billingſgate, 2d and 4th Thurſday, Jan. 22.

53. Fountain, Snow-Hill, 1ſt and 3d Thurſday, Jan. 24. 1730.

54. George at Northampton, 1ſt Saturday, Jan. 16. 1730.

55. Bacchus and Ton, Gravil-Street, Hatton-Garden, 1ſt and 3d Friday.

56. St. Rook's Hill near Chicheſter in Suſſex, once a year, viz. Tueſday in Eaſter Week, conſt. in the reign of Julius Cæſar.

57. Red-Lion in the city of Canterbury, 1ſt and 3d Tueſday, April 3. 1730.

58. Vine in Long-Acre, 2d and 4th Wedneſday; Maſters Lodge, 1ſt and 3d Sunday, April 28.

59. Bacchus and Ton in Bloomſbury, Market, 2d and 4th Monday, May 22.

60. Lion in Lynn Regis in Norfolk, 1ſt Friday Oct. 9. 1729.

61. Rose in Cheapside, 1st and 3d Monday, Jan. 26. 1730.

62. East India Arms at Bengal in the East-Indies.

63. Saracen's Head in Lincoln, 1st Tuesday, Sep. 7.

64. Rainbow Coffee House, York-Buildings, 2d and 4th Thursday, July 17.

65. Queen's Head Old Bailey, 1st and 3d Thursday; Masters Lodge, 1st and 3d Sunday.

66. Black-Lion in Jockey Fields, 1st and 3d Monday, Jan. 11. 1731.

67. Fountain, Bury St. Edmond's, 2d and 4th Tuesday.

68. Two Angels and Crown, Little St. Martain's Lane, 2d and 4th Friday.

69. Angel, Macclesfield, Cheshire.

70. Fleece, Bury St. Edmond's, 1st and 3d Thursday, Nov. 1.

71. Three Tons, Newgate-Street, 2d and last Monday, Oct. 21.

72. Three Tons, Smithfield, 2d and 4th Wednesday, Dec. 17.

73. Old Antwerp behind the Royal Exchange; 1st Tuesday.

74. Fountain, Borough of Southwark, 1st and 3d Tuesday, Jan. 14. 1732.

75. King's Arms, St. Margaret's Hill, Southwark, 3d Monday, Feb. 2.

76. New King's Arms at Leigh in Lancashire, Feb. 22. 1731.

77. Bell and Black Bird, Woolverhampton in Staffordshire, 1st Monday, March 28. 1732.

78. Horse-Shoe and Rummer in Drury Lane, 2d and 4th Tuesday, April 11.

79. A l'hotel de Bussy, Rue de Bussy, a Paris, 1st Monday, April 3.

80. Sun in Fleet Street, 2d and last Tuesday, April 12.

81. Star in Coleman-Street, 2d and 4th Tuesday, May 25.

82. King and Queen's heads in Rosemary-Lane, 2d and 4th Monday, June 21.

83. Oxford Arms, Ludgate-Street, 2d and 3d Thursday, June 29.

84. King's Arms, Dorset-Street, Spittlefields, 2d and 4th Thursday, July 12.

85. White Horse in Ipswich, 2d and 4th Thursday.

86. New Inn Exeter.

87. King's Arms in Piccadilly, 2d and last Thursday, August 17.

88. Leg in Fleet-Street, 1st and 3d Friday.

89. Crown, Upper Moorfields, 2d Tuesday August 29.

90. Royal Vineyard, St. James's Park, every Saturday, 2 o'clock, Sept. 5.

91. Standard in Leicesterfields, 1st and 3d Tuesday, Sept. 8.

92. Virgin's Inn, Darby, Sept. 14.

93. A private room in Bolton Lee Moors in Lancashire, next Wednesday to every full moon, Nov. 9.

94. Cloathworkers Arms, Upper Moorfields, 1st and 3d Tuesday, Nov. 15.

95. Turk's Head, Greek Street, Soho, 2d Thursday in summer, and 2d and 4th in winter, Dec. 12.

96. Seven Stars, Bury St. Edmond's, 2d and 4th Thursday, Dec 15.

97. Old Mitre in Salisbury, 1st and 3d Wednesday, Dec. 27.

98. Ship Coffee House near the Hermitage Bridge, 1st and 3d Thursday Feb. 2. 1732-3.

99. Theatre Tavern in Goodman's Fields, 2d and 4th Monday Feb. 17.

100. King's Arms, Tower Street near the Seven Dials, 1st and 3d Tuesday, March 3.

101. Bear, city of Bath, 1ſt and 3d Friday, March 18. 1733.

102. Globe in Bridges-Street in Covent-Garden, 2d and 4th Thurſday, March 23.

103. Shakeſpear's Head in Covent-Garden, Stewards Lodge, the 3d Wedneſday in January, April, July, and October, 25th of June 1735.

104. Red-Lion at Bury in Lancaſhire, next Thurſday to every full moon, July 26. 1731.

105. Dog in Stourbridge, Worceſterſhire, every Wedneſday, Aug. 1.

106. White-Horſe in Piccadilly, 1ſt and 3d Monday, Dec. 27.

107. Foreſt's Coffee-Houſe, Charing-Croſs, 2d Wedneſday.

108. Caſtle at Kingſton in Surrey, 2d and 4th Tueſday.

109 Hamburgh in Lower Saxony.

110. Swan in Birmingham, laſt Monday.

111. Boſton in New England.

112. Valenciennes in French Flanders.

113. Duke of Marlborough's Head in Petticoat-Lane, White Chapel, 2d and 4th Friday, Nov. 5. 1734.

114. Maſon's Arms at Plymouth, 1ſt and 3d Friday.

115. Mitre in Mint-Street, near St. George's Church in Southwark, 2d and 4th Tueſday, June 11. 1735.

116. At the Hague.

117. Fencers, near Newcaſtle upon Tyne, 1ſt Monday, June 24.

118. At the Caſtle, Aubigny in France, 1ſt Monday, Aug 12.

119. Sun in Old Round Court, 2d and 4th Tueſday, Aug. 26.

120. Liſbon Lodge.

121. Lord Weymouth's Arms, at Warminſter in Wiltſhire, 1ſt Thurſday.

122. Rummer in Briſtol, 1ſt and 3d Friday.
123. Anchor in Cock Lane, Snow Hill.
124. Savanah in the Province of Georgia.
125. Aſhley's London Punch Houſe, Ludgate Hill.
126. Three Cups in Coleheſter, 1ſt and 3d Monday.
127. Fountain in Shrewſbury, 1ſt Monday, April 16.
128. Fountain in Gates Head, in the Biſhoprick of Durham, March 8. 1735.
129. Greyhound in Lamb Street, Spittlefields.
130. Three Crowns, Weymouth and Melcomb-Regis, Dorſetſhire.
131. King's Head in Norwich.
132. George in Tyth-Barn Street in Liverpool.
133. Sun, Fiſh-Street-Hill, 1ſt and 3d Monday.
134. King's Arms Edgeburton-Street, Brimingham.
135. Yorkſhire Grey in Beer-Lane in Thames Street, 3d Friday, Dec. 2.
136. Black Dog, Caſtle-Street, Seven-Dials, 2d and 4th Tueſday; Maſter's Lodge, every Sunday, Dec. 21.
137. Bloſſom's Inn in Lawrence-Lane Cheapſide.
138. City of Durham in Wallow-Street.
139. Crown, Weſt-Smithfield, 1ſt and 3d Wedneſday, Feb. 14.
140. King's Arms in Cateaton-Street.
141. Horn, Braintree in Eſſex.
142. Three Tons in Wood-Street.
143. Weſtminſter-Hall, Dunnings Ally, Biſhopſgate Street, 1ſt and 3d Wedneſday, March 30. 1737.
144. White Chapel Court Houſe, White Chapel.
145. Half Moon and Three Tons on Snow-Hill.

146. Falmouth, 2d and last Thursday, May 20th 1751.

147. Great Yarmouth in Norfolk, June 6. 1751.

148. West-Street Gravesend, 1st and 3d Thursday, June 8. 1751.

149. The Sea Captains Lodge near Billingsgate, 1st and 3d Tuesday, Aug. 29. 1751.

150. No 4. At Minorca, 1st Monday, Nov. 26. 1751.

151. At Helston in Cornwall, 1st and 3d Tuesday, April 14. 1752.

152. St. John's Lodge, at Bridgetown in the Island of Barbadoes, 4th Monday, April 23. 1752.

153. Leadenhall Saint, late the Bell, at Aldgate, 2d and 4th Monday, July 13. 1752.

154. The Corner of Maggots Court, Piccadilly, 1st and 3d Tuesday, Aug. 21. 1752.

155. At Truro in Cornwall, 2d and last Tuesday, Sept. 22. 1752.

156. At Chardenagore, the chief French settlement in Bengal, East India.

157. At Madrass in East India.

158. At the Hague in Holland.

159. St Peter's Lodge in the Island of Barbadoes, 1st and 3d Saturday, Dec. 15. 1752.

160. Grosvenor-Street, 2d and 4th Monday, Feb. 24. 1753.

161. Salisbury Court, 2d and 4th Wednesday, March 5th 1753.

162. Piccadilly, 2d and 4th Monday.

163. Lilly Tavern in Guernsey, May 10. 1753.

164. Wine-Street, Bristol, 2d and 4th Tuesday, Aug. 22. 1753.

165. Great Queen-Street, 2d and 4th Tuesday, Oct. 23. 1753.

166. Market-Street, Carmarthen, South-Wales, 1st and 3d Monday, Oct. 24. 1753.

167. Princes-Street, Cavendish Square, 2d and 4th Wednesday, Nov. 5. 1753.

168. White-Lion Lane, Norwich, 3d Wednesday, Nov. 10. 1753.

169. Evangelists Lodge at Antigua, Nov. 10. 1753.

170. At Amsterdam, Nov. 30. 1753.

171. At Prestoti, Lancashire, Wednesday next before full moon, Dec. 20. 1753.

172. The Royal Exchange in the Borough of Norfolk in Virginia, 1st Thursday, Dec. 22. 1733.

173. St Paul's Lodge at Speight's Town in Barbadoes, 1st and 3d Tuesday, Jan. 31. 1754.

174. Mansel-Street Goodman's Fields, 2d and 4th Wednesday, Feb. 9. 1754.

175. Redruth in Cornwall, 1st and 3d Thursday, Feb. 14. 1754.

176. Lemon-Street, Goodman's Fields, 1st and 3d Wednesday, Feb. 18. 1754.

177. Union-Street, Westminster, 2d Tuesday, March 2. 1754.

178. All Saints, Norwich, March 4. 1754.

179. Ramsgate in the Isle of Thanet, 2d and 4th Monday, March 8. 1754.

180. Cow-Lane in Leeds, 1st Wednesday, March 28. 1754.

181. Fleet-Street, 1st and 3d Friday, March 29. 1754.

182. Doctor's Commons, 3d Monday, April 5. 1754.

183. Doctor's Commons, 2d and 4th Monday, April 13. 1754.

184. At Westminster Bridge, 1st and 3d Wednesday, May 13. 1754.

185. Silver-Street Golden Square, 2d and 4th Wednesday, June 4. 1754.

186. Leicester, 1st and 3d Tuesday, Aug. 21. 1754.

187. Cardiff Glamorgans, South Wales, 2d Monday, Aug. 1754.

188. Cow-Bridge, Glamorganſhire, laſt Monday, Sept. 1754.

189. No 2. At St. Euſtatius, Duteh Iſland, Weſt Indies, 1754.

190. Loweſtoff in Suffolk, 2d Monday, Oct. 29. 1754.

191. Charing Croſs, 2d Tueſday, Nov. 2. 1754.

192. Ludgate Hill, 2d and 4th Monday, Dec. 14. 1754.

193. Salford, near Mancheſter, 1ſt and 3d Monday, Feb. 4. 1755.

194. No 8. The King's own Regiment of Foot, 1ſt and 3d Tueſday, Feb. 15. 1755.

195. Ruſſel-Street, Covent-Garden, 2d and 4th Thurſday, March 2. 1755.

196. Chiſwell-Street, 1ſt and 3d Wedneſday, April 5. 1755.

197. St. James's-Street, 2d and 4th Thurſday, May 5. 1755.

198. Penzance in Cornwall, 1ſt and 3d Wedneſday, June 14. 1755.

199. High Holborn, 1ſt and 3d Monday, June 17. 1755.

200. St. Auguſtine's Pariſh, city of Norwich, 1ſt and 3d Monday, June 17. 1755.

201. The Lodge of Charity, at Amſterdam, June 24. 1755.

202. Foregate-Street, Cheſter, every other Monday, June 24. 1755.

203. Beccles in Suffolk, July 14. 1755.

204. In York town, Virginia, 1ſt and 3d Wedneſday, Aug. 1. 1755.

205. The Flower in Hand, Pariſh of St. Mary, Norwich, 1ſt and 3d Tueſday, Sept. 16. 1755.

206. Sunderland near the ſea, county of Durham, 1ſt Friday, Oct. 7. 1755.

207. The Grand Lodge Frederick, at Hanover, Nov. 25. 1755.

208. Bridges Street, Cheſter, Dec. 2. 1755.

209. Upper end of Cranborne Alley, Leicester Fields, 1st and 3d Monday, Jan. 20. 1756.

210. A Lodge in Captain Bell's Troop in the Regiment, Hon. Lord Ancram's Regiment of Dragoons, Feb. 7. 1756.

211. In the Strand, 2d and 4th Friday, Feb. 26. 1755.

212. A Lodge at Willmington on Cape Fear River, in the Povince of North Carolina, March 1755.

213. Merlin's Cave, Old Shambles, Liverpool, April 15. 1755.

214. The Lodge of Peace, at Amsterdam, Sept. 23. 1756.

215. St Martin's Lane, 1st and 3d Tuesday, April 30. 1756.

216. Corner of New Burlington-Street, 1st and 3d Thursday, Dec. 2. 1756.

217. At the Marquis of Carnarven's at Sunderland near the sea, 1st and 3d Tuesday, Jan. 14. 1757.

218. In the Parish of St. Mary in the Island of Jamaica, Feb. 17. 1757.

219. The three Kings in Small-Street, Bristol, 2d and 4th Thursday, Feb. 17. 1757.

220. At Parliament Coffee-house, in Parliament Street, 2d and 4th Tuesday, Feb. 14. 1757.

221. At Lynn Regis in Norfolk, 4th Wednesday, Feb. 21. 1757.

222. In the Parish of St. Lawrence, Norwich, 2d Wednesday, March 23. 1757.

223. St a Croix, a Danish Island in the West Indies, 1756.

224. The Head of the Side, New-Castle upon Tyne, 1st Monday, Oct. 13. 1757.

225. Bloomsbury Market, 2d Monday, May 4. 1757.

226. At Shadwell, 1st and 3d Monday, Oct. 31. 1757.

227. The Lodge of Regularity at Amsterdam, Nov. 21. 1757.

228. Dukes Court, Bow-Street Covent Garden, 1st and 3d Wednesday, Dec. 20. 1757.

229. St Michael's Lodge in the city of Severn, in the Dutchy of Mecklenburg, May 15. 1754.

230. In the Parish of St. Mary, Norwich, Feb. 18. 1758.

231. Southside-Street, Plymouth, 2d and 4th Monday, March 1. 1758.

232. Broad-Street, Bristol, 2d and 4th Monday, March 8. 1758.

233. Lodge at Bombay, in the East-Indies, March 24. 1758.

234. Barwick-Street, St. James's, 1st and 3d Friday, Aug. 6. 1758.

235. The Sea Captains Lodge, at Yarmouth Norfolk, Jan. 1. 1759.

236. The 2d Division of Marines, Plymouth, Jan. 2. 1759.

237. St. James's Lodge at Barbadoes, March 20. 1758.

238. New Inn at Exeter, 1st and 3d Wednesday, 1732.

239. At Newton Abbot, Devonshire, 1st and 3d Thursday, March 17. 1759.

240. Meadway's Wine-vaults in the west-town of Crediton in Devonshire, 1st Monday, April 21. 1759.

241. Portsmouth Common, 2d and 4th Friday, April 21. 1759.

242. Barnard Castle in the county of Durham, 1st Monday, April 21. 1759.

243. At Windsor, 3d Thursday, June 6. 1759.

244 The Temple Lodge at Bristol, 1st and 3d Monday, July 2. 1759.

245. In the Strand, 3d Friday, Aug. 24. 1759.

246. Prince George Lodge, in George-town, Winyaw, South-Carolina, once a month, 1743.

247. The Union Lodge at Charles-town, South Carolina, 2d and 4th Thurſday, May 3. 1755.

248. A Maſter's Lodge at Charles-town, South-Carolina, 2d and 4th Thurſday, March 22. 1756.

249. Port Royal at Beaufort, Port Royal Carolina, every other Wedneſday, Sept. 15. 1756.

250. Solomon's Lodge in Charles-town, South-Carolina, 1ſt and 3d Thurſday, 1735.

251. Without Mighton's gate at Hull, 2d and laſt Thurſday, Aug. 20. 1759.

252. Canterbury, 1ſt and 3d Wedneſday, Jan. 14. 1760.

253. On board his Majeſty's ſhip the Vanguard, Jan. 16. 1760.

254. The Marines Lodge near the Hermitage, 1ſt and 3d Friday.

255. At Guernſey.

256. Anderton's in Fleet-Street, 1ſt and 3d Wedneſday, Nov. 27. 1760.

257. At Leeds in Yorkſhire, Jan. 8. 1761.

258. Stonegate, York, 1ſt and 3d Monday, Jan. 12. 1761.

259. The Caledonian Lodge at the Edinburgh Coffee-houſe, Swithings Alley, near the Royal-Exchange, 2d and 4th Thurſday, March 9. 1761.

260. The Poſt-office on the Cuſtom-houſe key, at Whitehaven in Cumberland, May 4. 1761.

261. Granby's head, in the Town and Port of Dover, May 8. 1761.

262. Boar's-head, Holywell, Flintſhire, 2d and 4th Wedneſday, May 20. 1761.